# AHLE HADEETH MOVEMENT

## WHAT & WHY?



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(المحتويات)

بسم الله الرحمن الرحيم

# Introduction to 1st English edition

*Ahle hadeeth* movement is the oldest and unadulterated movement among all Islamic movements of the world. To bring the people of the world under the essence of the holy Quran and *Saheeh Hadeeth*, the puritan movement which has been continued from the age of the honoured *Sahabis* is called *Ahle hadeeth* movement. The aim of this movement is to gain the satisfaction of almighty Allah. It's foundation is only the holy Quran and *saheeh Sunnah*. Since the 1st publication in July 1979, this book has been rendering a very important role in promoting *Ahle hadeeth* movement in Bangladesh. The honourable *Author* has put tremendous effort to do an almost impossible task of consisting a difficult and vast subject in this short book and to hand it over towards the people in lucid and simple language. Later on, in 1992, he has earned the creditable degree of Ph.D. from the University of Rajshahi on his thesis entitled with ***Ahle hadeeth movement: its origin and development; with reference to the south Asian region*** written in language of Bangla. Full of sources, replete with research materials, this valuable thesis has been published as a particular book (pages 538) by 'Hadeeth Foundation Bangladesh' in 1996. *Falillahil Hamd* (all praises for Allah).

The 4th edition of this book at 2002 A.D. was translated first in 2004 A. D. by Sohrabuddin Ahmad, Assoc. Prof. (Rtd) Dept. of Islamic History & Culture, University of Rajshahi by the direct instruction of the *Author*, which had not been published. Then

after a long time after thorough revision by the learned *Author* this 1st english translation of 4th Bangla edition is published by the grace of Allah almighty. It is to note that this is the 2nd English publication of H. F. B. after the 1st publication of the renowned book of the *Author* '*Salatur Rasool (sm)*'.

We shall consider our efforts successful if the book can create a clear insight about *Ahle hadeeth* movement and if the necessity of *Ahle hadeeth* movement is deeply felt among the readers. Oh Allah! Give us *Tawfeeq* (strength) so that we can lead our entire life in the light of the holy *Quran* and *saheeh Hadeeth*. *Ameen!*

May Allah bless the Author and his descendants and forgive his deceased parents and accept this book as means of salvation for us all in the life hereafter. Ameen!!

*Kind regards*

***Muhammad Abdul Lateef***

*Secretary*

***Hadeeth Foundation Bangladesh.***

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيْمِ

نحمده ونصلي علي رسوله الكريم أما بعد :

# The identity of Ahle hadeeth

## (تَعَارُفُ أَهْلِ الْحَدِيْثِ)

In Persian possessive case *Ahle hadeeth* and in Arabic possessive case *Ahlul hadeeth* as per dictionary meaning is 'the follower of *Hadeeth'*. In terminology, it denotes to the unbiased follower of the holy *Quran* and *saheeh Hadeeth*. Only the person, who in every sphere of life, accepts the decision of the holy *Quran* and *saheeh hadeeth* unconditionally and tries to build up his total life according to the way of the last Prophet (sm) and the *Sahaba-i-Keram*, is identified with this name.

*Sahaba-i-Keram* are the honoured group of the 1st rank, who used to be called by this name. As (1) The famous *Sahabi* Abu Sa'eed Khudri (R.) (d. 74 A.H.) seeing any young Muslim would say delightedly,

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ كَانَ إِذَا رَأَى الشَّبَابَ قَالَ: مَرْحَبًا بِوَصِيَّةِ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَمَرَنَا رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ نُوَسِّعَ لَكُمْ فِي الْمَجْلِسِ وَأَنْ نُفَهِّمَكُمُ الْحَدِيثَ فَإِنَّكُمْ خُلُوْفُنَا وَأَهْلُ الْحَدِيْثِ بَعْدَنَا–

'I am giving you thanks (*Marhaba*) as per advice (*Wasiat*) of the Prophet (sm). The Prophet (sm) has directed us to make our meeting (*Majlis*) wider for you and to make you understand

*Hadeeth*. Because, you are our next generation and the next *Ahle hadeeth*.[1]

(2) The famous *Tabe'ii* Imam Sha'bi (22-104 A.H.) used to regard the Jama'at of *Sahaba-i-Keram* as *Ahle hadeeth.* As once he said, لَوِ اسْتَقْبَلْتُ مِنْ أَمْرِيْ مَا اسْتَدْبَرْتُ مَا حَدَّثْتُ إِلاَّ مَا أَجْمَعَ عَلَيْهِ أَهْلُ الْحَـــدِيْثِ– 'I would not narrate any *hadeeth*, if I could know earlier about what is happening now, save that *hadeeth*, on which the *Ahle hadeeth* i.e. *Sahaba-i-Keram* was unanimous in their opinion.[2]

(3) All the disciples of *Sahaba-i-Keram*, *Tabe'iis* and *Tabe Tabe'iis* were *Ahle hadeeth.* Ibnu Nadeem (d. 370 A.H.) in his book *Kitabul Fihrist,* Khateeb Baghdadi (392-463) in his book *Tareekhu Baghdad* in the 12th and 14th volume and Hebatullah Lalkaee (d. 418 A.H.) in his book *Sharhu Usoolil I'tiqad* have given long list of the names of *Ahle hadeeth* scholars of the *Muslim* world up to their time. Besides these, there is a separate book also on the dignity of *Ahle hadeeth,* written by Khateeb Baghdadi entitled with *Sharfu Ashabil Hadeeth*.

(4) Imam Abu Haneefah (80-150 A.H.), Imam Malek (93-179), Imam Shafe'ii (150-204) and Imam Ahmad bin Hambal (164-241), all were *Ahle hadeeth*. Since the *hadeethes* were not so much collected during his time, Imam Abu Haneefah had to depend mostly on *Rai* and *Qias* (i.e. analogy and deduction) for which he has been called اِمَامُ أَهْلِ الرَّأى i.e. the leader *of Ahlur*

1. Abu Bakr al-Khateeb Baghdadi, Sharfu Ashabil Hadeeth (Lahore: Ripon press, no date), P. 12; Hakem called it Saheeh and Zahabi supported him. Al-Mustadrak P.1/88; Albani, Silsila Saheehah H/280.
2. Shamsuddeen Zahabi, Tazkeratul Huffaz (Beirut: Darul Kutubil Ilmiyah, n.d.) P. 1/83.

*Rai*'. He did not leave behind any book written by himself. Rather he has given his *Wasiyat* (death-time advice) to his disciples with this that, إِذَا صَحَّ الْحَدِيْثُ فَهُوَ مَذْهَبِيْ *Iza Sahhal Hadeethu Fahua Mazhabi* (when a Hadeeth will be proved as authentic that is my *Mazhab*).[3]

(5) Once he said to his chief disciple Abu Yousuf (113-182 A.H), لاَ تَرْوِ عَنِّي شَيْئًا فَإِنِّيْ وَ اللهِ مَا أَدْرِيْ مُخْطِئٌ أَنَا أَمْ مُصِيْبٌ 'Do not narrate anything on behalf of me. By Allah I do not know whether I am incorrect in my decisions or correct.[4]

(6) In another occasion he rebuked him on seeing him to write his statements as,

وَيْكَ يَا يَعْقُوْبُ ! لاَ تَكْتُبْ كُلَّ مَا تَسْمَعُهُ مِنِّى فَإِنِّي قَدْ أَرَى الرَّأْيَ الْيَوْمَ فَأَتْرُكُهُ غَدًا، وَ أَرَى الرَّأْىَ غَدًا وَ أَتْرُكُهُ بَعْدَ غَدٍ –

'Be careful Oh yaqub (Abu yusuf)! Do not take down whatever you hear from me. Because, what I decree today, I cancel that tomorrow, and what I decree tomorrow, I take it back after tomorrow'.[5]

All of the four Imams directed people not to follow them blindly *(Taqleed*) in religious matters and to practise those instructions laid down in the *saheeh Hadeeth.*[6] For this, they were *Ahle hadeeth* undoubtedly. But their blind followers, defying the instructions of their *Imams*, in spite of getting

3. Ibnu Abedeen, Shami, Margin, Raddul Muhtar (Beirut : Darul Fikr 1399/1979) P. 1/67; Abdul Wahhab Sha'rani, Meezanul Kubra (Delhi : 1286 A.H.) P. 1/30.
4. Abu Bakr al-Khateeb Baghdadi, Tareekhu Baghdad, 13/402.
5. Op. cit. Thesis P. 179, F. N. 48.
6. Abdul Wahhab Shar'ani, Meezanul Kubra (Delhi : 1286 A.H.) P. 1/60.

*saheeh Hadeeth* later on, have kept them aside, on various pleas and followed blindly the *Rai* of their respective *Mazhabi* scholars and their writings on *Fiqh* and *Fatawas*; they, in fact, have turned into the followers of the *Rai* of numerous *Ulama*. For this, the followers may be held responsible, but not the *Imams*. For this reason, the famous Hanafee scholar Abdul Wahhab Sha'rani (898-973 A.H.) has said, فَالْإِمَامُ مَعْذُوْرٌ وَ أَتْبَاعُهُ غَيْرُ مَعْذُورِيْنَ 'the *Imam* has plea, but the followers have not'.[7]

The *Imams* have plea because they have openly admitted that, they did not know many *hadeeth*es and they have advised all to follow the *saheeh Hadeeth* whenever they would get it. But the followers have no plea because even after getting *saheeh Hadeeth* they did not accept it and did not practise it. Rather this blind faith has been imprinted in their mind that the Imam or *Peer* they follow, knows everything. There is no possibility of his committing any mistake. Even thinking that, he may commit any mistake is an utter disregard to him. So, by all means they keep trying to prove the validity of the *Rai* of the Imam or Mazhabi *Fatwa*. For this, they do not care, even if it requires rejecting the *saheeh Hadeeth*.

Nevertheless Imam Gazzali (450-505 A.H.) told in his book *Kitabul Mankhool* أَنَّهُمَا خَالَفَا أَبَا حَنِيْفَةَ فِيْ ثُلُثَيْ مَذْهَبِه Imam Abu Yusuf and Muhammad (Rh) contradicted at least two-third of *Fatwas* of the Mazhab of their teacher Imam Abu Haneefah.[8] Besides, the *Fatwas* in vogue, in the names of four Imams and especially all the *Qiasi Fatwas* narrated in the Hanafi *Fiqh* or most of them are not of Imam Abu Haneefah, as has been opined by many

7. Op. cit. P. 1/73.
8. Sharhu Veqayah-Muqaddamah (Delhi : 1327 A.H.) P. 28, the last line; Do. Deobond Print. n.d. P. 8.

scholars including Shah Waliullah Dehlavi.[9] Not only *Fiqhi* or things of practical matters but also *Usool-i-Fiqh* i.e. the sources of canon laws accepted by Imam Abu Haneefah, have been opposed by his two grand disciples.[10] So, the *Mazhabs* that are in existence in the name of Imam Abu Haneefah and other Imams are virtually the creations of the *Ulama* of their respactive *Mazhabs* in the latter days.

Because of following Hadeeth without being biased to any particular *Mazhab*, Imam Bukhari (194-256 A.H.), Imam Muslim (204-261), Imam Nasaii (215-303), Imam Abu Daud (202-275), Imam Tirmizi (209-279), Imam Ibnu Majah (209-273), Imam Ali Ibnul Madini (161-234), Imam Ishaq bin Rahwayih (166-238), Imam Abu Bakr Ibnu Abi Shaibah (d.235), Imam Daremi (181-255), Imam Abu Zur'a Razi (d.264), Imam Ibnu Khuzaimah (223-311), Imam Dara qutni (305-385), Imam Hakem (321-405), Imam Baihaqi (384-458), Imam Muhius Sunnah Bagavi (436-516) and such other world-famous Imams and honoured Muhadditheen and their disciples and followers were all *Ahle hadeeth.*

## Ahle Sunnat wal Jama'at (أَهْلُ السُّنَّةِ وَالْجَمَاعَةِ):

The followers of *Sunnah* of the Prophet (sm) and of the *Jama'at* of *Sahabis* and *Tabe'iis* are known as *Ahle Sunnat wal Jama'at*. To identify the *Ahle Sunnat wal Jama'at*, the world-famous scholar of Spain, the 5th century's Imam Abu Muhammad Ali Ibnu Ahmad Ibnu Hazm Andalusi (d.456 A.H.) said,

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9. Shah Waliullah, Hujjatullahil Balighah (Cairo : 1355 A.H.) P. 1/160; Saleh Fullani, Iqazu Himam P. 99; In the reference of Talveeh, Molla Moin Sindhi, Dirasatul Labeeb (Lahore : 1284 A.H.) P. 183, 290, 291; Abdul Hye Lucknowbi, Nafe' Kabeer P. 13 etc; See Thesis P. 180, F. N. 59,60.

10. (فَإِنَّهُمَا يُخَالِفَانِ أُصُوْلَ صَاحِبِهِمَا) Subki, Tabaqatush Shafe'iyah Kubra (Beirut : Darul Ma'rifah, n.d.) P. 1/243.

وَأَهْلُ السُّنَّةِ الَّذِيْنَ نَذْكُرُهُمْ أَهْلَ الْحَقِّ وَ مَنْ عَدَاهُمْ فَأَهْلُ الْبَاطِلِ فَإِنَّهُمُ الصَّحَابَةُ رَضِيَ اللهُ عَنْهُمْ وَ كُلُّ مَنْ سَلَكَ نَهْجَهُمْ مِنْ خِيَارِ التَّابِعِيْنَ رَحْمَةُ اللهِ عَلَيْهِمْ ثُمَّ أَهْلُ الْحَدِيْثِ وَ مَنْ تَبِعَهُمْ مِنَ الْفُقَهَاءِ جَيْلاً فَجَيْلاً إِلى يَوْمِنَا هذَا وَ مَنِ اقْتَدَى بِهِمْ مِنَ الْعَوَامِ فِى شَرْقِ الْأَرْضِ وَ غَرْبِهَا رَحْمَةُ اللهِ عَلَيْهِمْ-

'*Ahle Sunnah*, whom we called *Ahlul Haq* (righteous) and their oppositionists as *Ahlul Batil* (followers of untrue) are : (a) The Sahaba (b) Their followers of best *Tabe'iis* (c) The *Ahle hadeeth* (d) The followers of them among *Faqeeh*s (jurists) through ages till today (e) The general people irrespective of the east and the west, who became their followers'.[11]

Through this it has been understood that, not only the honoured *Sahabis, Tabe'iis, Muhadditheen* and the *Faqeehs*, who followe the *Hadeeth*, were titled as *Ahle Sunnat wal Jama'at* or *Ahlul H-adeeth*; but the general mass, who follow their path, were also used to be reckoned in all ages as *Ahle hadeeth* and still today they are being called by the same name. Allah says, وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُوْنَ بِالْحَقِّ وَ بِــهِ يَعْــدِلُوْنَ 'And of those whom we have created, there is a community who guides (others) with truth and establishes justice therewith' *(A'raf 7/181)*. He says in another place, قَلِيْلٌ مِنْ عِبَادِىَ الــشَّكُوْرُ 'The few of my slaves are grateful' *(Saba 34/13)*.

Those verses of the Quran show that, there had always been a group of righteous people amongst the *Ummah* of every Prophet, and likewise they are also today; though a few in

11. Ali Ibnu Hazm, Kitabul Fisal fil Milal wal Ahwa wan Nihal (Beirut : Maktaba Khaiatt 1321/1903) with the book of Shaharastani 'Al-Milal' 2/113; Kitabul Fisal (Beirut : Darul kutubil 'ilmiyah, 2nd edn. 1420/1999) 1/371, Chapter 'Groups among muslims'.

number. Some Prophets would be recognized as true only by a single man of his *Ummah*.[12] The Prophet (sm) made a forecast about his *Ummah* and said,

عَنْ ثَوْبَانَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ: لاَ تَزَالُ طَائِــفَةٌ مِنْ أُمَّتِى ظَاهِرِيْنَ عَلَى الْحَقِّ لاَ يَضُرُّهُمْ مَنْ خَذَلَهُمْ حَتَّى يَأْتِىَ أَمْرُ اللهِ وَ هُمْ كَذَالِكَ، رَوَاهُ مُسْلِمٌ-

*(La tazalu taefatum min Ummati Zahireena 'alal haqqi la yazurruhum man khazalahum hatta yatia amrullahi wahum kazalika)*

Meaning: 'A group among my Ummah will remain ever victorious on truth. The givers up will not be able to cause any harm to them, thus the Day of Resurrection will arrive, but they will remain in that position.[13] That means, though very few in number, there shall exist a righteous group who will remain on the route of truth till the Day of Resurrection and they are the victorious group. This is to note that in the *hadeeth*, the victorious group has meant those who are victorious in the Day of Requital, not that worldly victory as per general sense. None among *Nooh, Ibraheem, Musa, 'Isa* (peace be upon them) were victorious in this world. Yet they were the real victors, righteous, and the most ideal men of Universal humanism. Now where will be available this truth? Almighty Allah declares in this regard, وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيَكْفُرْ إِنَّـــا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا– (Oh Prophet! say, the truth comes from your

12. Muslim, Mishkat H/5744, Chapter: 'Fazail and Shamail'.
13. Saheeh Muslim, 'Imarat' Ch: 33, Para: 53, H/1920; See the explanation of this Hadeeth, Sharah Nawavi, (Deoband) P. 2/143; Bukhari, Fathul Bari H/71, Ch: 'Ilm' and the commentary of H/7311, Ch: To hold Kitab and Sunnah'; Albani, Silsila Saheehah, commentary of the H/270.

Lord. Thereafter, whoever desires he may believe or whoever desires he may disbelieve. We have prepared Fire (Hell) for the infidels' *(Kahf 18/29)*. In the light of the above verse, we believe that any Ism, *Mazhab* or *Tareeqa* which is a brain child of man, can never give the source of ultimate truth. This truth can only be found in the revelations of almighty Allah, which have been preserved in the holy Quran and *saheeh Hadeethes*. Pointing towards it, Shah Waliullah Dehlavi, the preceptor of India said, فَلَيْسَ لِلْعَقْلِ حُكْمٌ فِى حُسْنِ الْأَشْيَاءِ وَ قُبْحِهَا 'Knowledge has no power to decide the ultimate goodness or badness of things'.[14] So, in exchange of everything, those who will follow the holy *Quran* and *saheeh Hadeeth* in all steps of life, will be according to the forecast of the Prophet (sm) the righteous among the *Ummah* and they are the *Naji* group i.e. who attains salvation at the Day of Judgement. As the Prophet (sm) says,

عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: لَيَأْتِيَنَّ عَلَى أُمَّتِى مَا أَتَى عَلَى بَنِى إِسْرَائِيلَ حَذْوَ النَّعْلِ بِالنَّعْلِ حَتَّى إِنْ كَانَ مِنْهُمْ مَنْ أَتَى أُمَّهُ عَلاَنِيَةً لَكَانَ فِى أُمَّتِى مَن يَّصْنَعُ ذَلِكَ وَإِنَّ بَنِى إِسْرَائِيلَ تَفَرَّقَتْ عَلَى ثِنْتَيْنِ وَسَبْعِيْنَ مِلَّةً وَتَفْتَرِقُ أُمَّتِى عَلَى ثَلاَثٍ وَسَبْعِينَ مِلَّةً كُلُّهُمْ فِى النَّارِ إِلاَّ مِلَّةً وَاحِدَةً قَالُوا وَمَنْ هِىَ يَا رَسُوْلَ اللهِ قَالَ مَا أَنَا عَلَيْهِ وَأَصْحَابِى رَوَاهُ التِّرْمِذِىُّ وَ فِىْ رِوَايَةٍ لِّلْحَاكِمِ فِىْ مُسْتَدْرَكِهِ: مَا أَنَا عَلَيْهِ الْيَوْمَ وَ أَصْحَابِىْ، حَسَّنَهُمَا الْأَلْبَانِىُّ–

'As was the condition of *Banu Israeel*, similar will be the condition of my *Ummah*, same as a pair of shoes. The *Banu Israeel* were divided into 72 groups and my *Ummah* will be divided into 73 groups. Each of those groups will lead to the

14. Shah Waliullah, al-Aqeedatul Hasanah (Delhi: 1304 A.H./1884 A.D.) P. 5; Thesis P. 113; F. N. 11(a).

Hell except one.' The *Sahabis* asked 'which one is that group?' The Prophet (sm) replied, 'the group, who will be on which I myself and my *Sahabis* belong to'. In a narration of Hakem, it is said, 'on which I myself and my *Sahabis* are today'. [15] In another narration it is said, وَهِىَ الْجَمَاعَةُ 'That is the *Jama'at*.'[16] What is meant by that *Jama'at,* Ibnu Mas'ood (R) says in answer, الْجَمَاعَةُ مَا وَافَقَ الْحَقَّ وَإِنْ كُنْتَ وَحْدَكَ 'Which is belong to the Truth is called *Jama'at*, even you would be alone'.[17] Now we shall hear the opinions of the past religious scholars and *Salaf-i-Saleheen* i.e. pious predecessors about which one is that righteous *Jama'at* or the *Naji* group.

## Which one is the *Naji* group?

## (اَلْفِرقَةُ النَّاجِيَةُ مَا هِىَ)

1. Ali Ibnul Madini (161-234 A. H.), the teacher of Imam Bukhari (194-256) says,

هُمْ أَهْلُ الْحَدِيْثِ وَ الَّذِيْنَ يَتَعَاهَدُوْنَ مَذَاهِبَ الرَّسُوْلِ وَ يَذُبُّوْنَ عَنِ الْعِلْمِ، وَ لَوْلاَ هُمْ لَمْ نَجِدْ عَنِ الْمُعْتَزِلَةِ وَ الرَّافِضَةِ وَالْجَهْمِيَّةِ وَ أَهْلِ الْإِرْجَاءِ وَالرَّأْىِ شَيْئًا مِّنَ السُّنَنِ، فَقَدْ جَعَلَ رَبُّ الْعَالَمِيْنَ الطَّائِفَةَ الْمَنْصُوْرَةَ حُرَاسَ الدِّيْنِ وَ صَرَفَ عَنْهُمْ

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15. Sanad Hasan, Albani, Saheeh Tirmizi H/2129;Ibid, Silsila Saheehah H/1348; Hakem, P. 1/129; Albani, Mishkat H/171, Ch: 'Iman', Para: 'To hold the Kitab and Sunnah'.
16. Abu Daud, Mishkat H/172, Ch: 'Iman', Para : 'hold the Kitab and Sunnah'.
17. Ibnu Asakir, Tareekhu Dimashq, Sanad Saheeh, Albani, Mishkat H/173, F. N. 5.

كَيْدَ الْمُعَانِدِيْنَ لِتَمَسُّكِهِمْ بِالشَّرْعِ الْمَتِيْنِ وَاقْتِفَائِهِمْ آثَارَ الصَّحَابَةِ وَالتَّابِعِيْنَ ... أُوْلَئِكَ حِزْبُ اللهِ أَلاَ إِنَّ حِزْبَ اللهِ هُمُ الْمُفْلِحُوْنَ–

'That group is *Ahle hadeeth*, those who take care of the regulations of Rasool (sm) and who stand in favour of the Ilm i.e. the holy *Quran* and *Hadeeth*. Otherwise, we can hope nothing of *Sunnah* from the *Mutazilites, Rafezites* (Shi'aites) *Jahmites*, *Murjites* and *Ahlur Rai*. The Lord of the universe has appointed this victorious group as the custodian of the religion and as to be faithful followers of the *Sahabis* and *Tabe'iis,* they have been saved from the evil designs of the obstinates. ...They are the forces of Allah! Verily, the forces of Allah are successful' *(Sharf 5)*.

2. Yazeed bin Haroon (118-217 A.H.) and Imam Ahmad bin Hambal (64-241) said, إِنْ لَّمْ يَكُوْنُوْا أَصْحَابَ الْحَدِيْثِ فَلاَ أَدْرِىْ مَنْ هُمْ ؟ 'If they are not *Ahle hadeeth*, then I do not know who are they?'[18] Imam Bukhari also held a strong vision on this matter. Qazi Ayaz says, أَرَادَ أَحْمَدُ أَهْلَ السُّنَّةِ وَ مَنْ يَّعْتَقِدُ مَذْهَبَ أَهْلِ الْحَـــدِيْثِ 'Imam Ahmad meant here, the *Ahle Sunnah* and those who belonged to the *Mazhab* of *Ahle hadeeth*'.[19] Imam Ahmad also says, لَيْسَ قَوْمٌ عِنْدِىْ خَيْراً مِّنْ أَهْلِ الْحَدِيْثِ، لاَ يَعْرِفُوْنَ إِلاَّ الْحَـــدِيْثَ 'I do not have any group better than *Ahle hadeeth*. They do not know anything but *Hadeeth*'.[20]

3. Imam Shafe'ii (150-204 A. H.) says,

18. Tirmizi, Mishkat H/6283 (in its explanation); Fathul Bari, 13/306, H/7311( its explanation), Silsila Saheehah H/270 (its explanation); Sharf. 15.
19. Fathul Bari, Ch: 'Ilm' 1/198; H/71(Its explanation).
20. Abu Bakr al-Khateeb Baghdadi, Sharfu Ashabil Hadeeth P. 27.

إِذَا رَأَيْتُ رَجُلاً مِّنْ أَصْحَابِ الْحَدِيْثِ فَكَأَنِّيْ رَأَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ حَيًّا–

‘When I see an *Ahle hadeeth*, then as if I see the Prophet (sm) alive’ *(Sharf 26)*.

4. The famous Tabe‘ii Abdullah Ibnul Mubarak (118-181 A.H.) says,

هُمْ عِنْدِىْ أَصْحَابُ الْحَدِيْثِ وَ قَالَ : أَثْبَتُ النَّاسِ عَلَى الصِّرَاطِ أَصْحَابُ الْحَدِيْثِ–

'To me, the *Naji* group is the *Jama‘at* of *Ahle hadeeth*. The strongest among the people on *Siratul Mustaqeem* (the straight path of Allah) are *Ashabul Hadeeth’ (Sharf 15,33)*.

5. Imam Abu Yousuf (113-182 A.H), the chief disciple of Imam Abu Haneefah (Rh) once seeing some *Ahle hadeeth* in front of his door, became elated and said, مَا عَلَى الْأَرْضِ خَيْرٌ مِّنْكُمْ ‘There is none on the earth who are better than you’ *(Sharf 28)*.

6. Ahmad Ibnu Sareeh used to say, أَهْلُ الْحَدِيْثِ أَعْظَمُ دَرَجَةً مِنَ الْفُقَهَاءِ لاِعْتِنَائِهِمْ بِضَبْطِ الْأُصُوْلِ– ‘For staying established on the original sources, the dignity of *Ahle hadeeth* is far above than that of the *Faqeehs* (Jurists)’.[21]

7. Imam Abu Daud (202-275 A.H.) says, لَوْلاَ هَذِهِ الْعِصَابَةُ لَانْدَرَسَ الْإِسْلاَمُ يَعْنِىْ أَصْحَابَ الْحَدِيْثِ– ‘If the *Ahle hadeeth Jama‘at* would not have been on the earth, then Islam would have been extinct *(Sharf 29)*.

21. Abdul Wahhab Sha‘rani, Meezanul Kubra (Delhi: 1286 A.H.) P. 1/62.

8. Once Uthman Ibnu Abi Shaiba, seeing some people of *Ahle hadeeth* in a troublesome condition remarked that إِنَّ فَاسِقَهُمْ خَيْرٌ مِنْ عَابِدِ غَيْرِهِمْ 'An impertinent one of *Ahle hadeeth* is better than a devoted one of other groups' *(Sharf 27)*.

9. Caliph Haroonur Rasheed (d.193 A. H.) used to say,

طَلَبْتُ أَرْبَعَةً فَوَجَدْتُّهَا فِيْ أَرْبَعَةٍ: طَلَبْتُ الْكُفْرَ فَوَجَدْتُّهُ فِى الْجَهْمِيَّةِ وَ طَلَبْتُ الْكَلاَمَ وَ الشَّغَبَ فَوَجَدْتُّهُ فِى الْمُعْتَزِلَةِ وَ طَلَبْتُ الْكِذْبَ فَوَجَدْتُّهُ عِنْدَ الرَّافِضَةِ وَ طَلَبْتُ الْحَقَّ فَوَجَدْتُّهُ مَعَ أَصْحَابِ الْحَدِيْثِ –

'I have found four things in four groups: (a) I have sought *Kufr* (Infidelity) and I found it in *Jahmites* (Fatalist). (b) I have sought bad arguments and qurarrel and I found it in Mu'tazilites (c) I have sought falsehood and I found it in Rafezites (Shi'aites) (d) I have sought truth and I found it in Ahle hadeeth *(Sharf 31)*.

10. Sheikh Abdul Qadir Jeelani Al-Baghdadi (470-561 A. H.) famed with *Bara peer*, after narrating about *Ahle Sunnat wal Jama'at* as a *Naji* group and describing that why the *Bid'atis* (innovators) are ever angry to them says,

إِعْلَمْ أَنَّ لِأَهْلِ الْبِدْعِ عَلاَمَاتٌ يُعْرَفُوْنَ بِهَا، فَعَلاَمَةُ أَهْلِ الْبِدْعَةِ الْوَقِيْعَةُ فِيْ أَهْــلِ الْأَثَرِ ... وَ كُلُّ ذَلِكَ عَصَبِيَّةٌ وَّ غِيَاظٌ لِأَهْلِ السُّنَّةِ، وَ لاَ إِسْمَ لَهُمْ إِلاَّ إِسْمٌ وَّاحِدٌ وَ هُوَ أَصْحَابُ الْحَدِيْثِ–

'You know that the *Bid'atis* have some particular signs by which they can be sorted out. The sign of *Bid'atis* is to abuse the *Ahle hadeeth* and to address them in various rubbish name. These are nothing but fanaticism and out-burst of their heart-burning against the followers of *Sunnah*. Because, *Ahlus Sunnat wal*

*Jama‘at* has no other name but one, that is *Ahle hadeeth*. All these rebukes of the *Bid‘atis* (Innovators) are not applicable to the *Ahle hadeeth*. As the rebukes of the *Kafirs* (Infidels) of Makkah to the Prophet (sm) as Magician, Poet, Mad, Insane, Knower of future etc. were not applicable to Him (sm)’.[22]

11. Ahmad Ibnu Sinan al-Qatan (d.259 A. H.) says,

لَيْسَ فِى الدُّنْيَا مُبْتَدِعٌ إِلاَّ وَ هُوَ يَبْغَضُ أَهْلَ الْحَدِيْثِ، فَإِذَا ابْتَدَعَ الرَّجُلُ نَزَعَـــتْ حَلاَوَةُ الْحَدِيْثِ مِنْ قَلْبِهِ–

‘There is not a single *Bid‘ati* on the earth who does not maintain malice inside him against *Ahle hadeeth*. When anyone does any *Bid‘at*, the taste of *hadeeth* would be snatched out of his heart.[23]

12. Imam Ahmad Ibnu Taimiyah (661-728 A. H.) says,

مِنَ الْمَعْلُوْمِ لِكُلِّ مَنْ لَهُ خِبْرَةٌ أَنَّ أَهْلَ الْحَدِيْثِ مِنْ أَعْظَمِ النَّاسِ بَحْثًا عَنْ أَقْـــوَالِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ وَ طَلَبًا لِّعِلْمِهَا وَ أَرْغَبِ النَّاسِ فِى اتِّبَاعِهَا وَ أَبْعَدِ النَّاسِ عَنِ اتِّبَاعِ هَوًى يُخَالِفُهَا ... فَهُمْ فِىْ أَهْلِ الْإِسْلاَمِ كَأَهْلِ الْإِسْلاَمِ فِىْ أَهْلِ الْمِلَلِ–

‘It is a known fact to a person of even a little experience that the *Ahle hadeeth* are most searching people to the sayings and knowledge of the Prophet (sm) and are more willing to follow these, and are more away from following instinct which he

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22. Abdul Qadir Jeelani, Kitabul Guniah alias Guniatut Talebeen (Egypt: 1346 A.H.) P. 1/90.
23. Abdur Rahman Sabooni, Aqeedatus Salaf Ashabil Hadeeth (Kuwait: Darus Salafiyah 1404 A.H.) P. 102.

opposes it... Their position among the Muslim, as the position of the Muslim among the nations.[24]

13. Imam Yahya Ibnu Sharf Nabawi Ash- Shamee (631-676 A.H.), the best commentator of Saheeh Muslim says, 'This group may be those of different order among the heroic *Mujahid*, *Faqeeh*, *Muhaddith, Zahid* (worshippers who abstain from worldly matters) and one who enjoins what is right and forbids what is wrong, who are engaged in establishing the laws of almighty Allah. It is not compulsory that all of them have to be assembled in a particular place, but they may be scattered in several places of the world.[25]

14. Hafez Imamuddeen Isma'eel Ibnu Katheer (701-774 A.H.) in explaining the verse, يَوْمَ نَدْعُوْا كُلَّ أُنَاسٍ بِإِمَامِهِمْ (when we shall call all the communities with their leaders) in his world-famous *Tafseer*, he quoted the saying of a great scholar of the past who said, هَذَا أَكْبَرُ شَرَفٍ لِأَصْحَابِ الْحَدِيْثِ لِأَنَّ إِمَامَهُمْ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ 'This is the highest honour for *Ahle hadeeth* that their only *Imam* is Muhammad (sm).[26] They will be called in the name of their Imam at the Day of Resurrection.

Undoubtedly this lofty honour at the Day of Resurrection will be for those who in this worldly life have remained steadfast and have given highest regard to the holy *Quran* and *saheeh Hadeeth* by all means and have not given preference to any other Ism, *Qias* or *Rai*. Oh Allah! give us strength to be real '*Ahle hadeeth*' a title given by the Prophet (sm) and include us in that group. *Ameen*!

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24. Ahmad Ibnu Taimiyah, Minhajus Sunnah (Bairut: Darul Kutubil 'Ilmiah, n.d) P. 2/179.
25. Muslim with Sharah Nabawi (Deoband) P. 2/143; Fathul Bari 1/198. The commentary of H/71, Ch: 'Ilm.
26. Ibnu Katheer, Tafseer (Bairut: 1408/1988) Sura Banu Israil, The commentary of the Verse 71, P. 3/56.

# The Outward signs of *Ahle hadeeth*

**(شِعَارُ أَهْلِ الْحَدِيْثِ)**

Imam Abdur Rahman Sabooni (372-449 A.H.), in narrating the outward signs of the *Ahle hadeeth*, says (1) They abstain from all kinds of intoxicating drugs it may be more or less (2) They remain ever careful to say every *Farz salat* in the first hour of the appointed time (3) They consider it compulsory (*Wajib*) to read *Sura Fatiha* behind the *Imam* (4) They consider most essential to perform all the *Rukans* i.e. pillars of *salat* like *Ruku* (bending from standing) *Sujood* (keeping forehead with nose on the ground), *Qiam* (standing), *Qu'ood* (sitting) etc. slowly and peacefully in *Salat* and without which, they consider *Salat* will not be correctly said (5) They become strongest followers of the Prophet (sm), *Sahabis* and *Salaf-i-Saleheen*, in every sphere of life (6) They hate the innovators (*Bid'atis*). They do not associate with innovators and do not have to make unnecessary altercations with them on religious matters. They always keep their ears shut from them, so that their useless arguments may not create any misgiving in their minds.[27]

We say, the greatest sign of *Ahle hadeeth* is that, they are uncompromising followers of *Tawheed* against the *Shirk* in respect of *Aqeedah* (*faith*) and they are uncompromising followers of *Sunnah* against *Bid'at* in the field of practice. This is to mention that, to become a *Ahle hadeeth*, it is not a condition to be the progeny of a *Ahle hadeeth* father, similarly there is no distinction of blood, race, language or region in this regard. Rather any Muslim who follows unconditionally the decisions of the holy *Quran* and *saheeh Hadeeth* and trys to lead his entire life on it, will be regarded as *Ahle hadeeth*. Undoubtedly the real

27. Abdur Rahman Sabooni, Aqeedatus Salaf Ashabil Hadeeth P. 99-100.

dentity of *Ahle hadeeth* lies in one's unadulterated faith and practice, not in his acquaintance of father as well as his education & knowledge, money & resources or his social status.

## *Ahle hadeeth* and *Ahlur Rai*

## (أَهْلُ الْحَدِيْثِ وَ أَهْلُ الرَّأْىِ)

*Ahle hadeeth* means the follower of *Hadeeth*. *Ahlur Rai* means the follower of *Rai* (human wisdom). Those who seek solutions of all problems of life on the basis of the holy *Quran* and *saheeh Hadeeth* are known as *Ahle hadeeth*. On the other hand... those who take solutions of the problems of life from *Fiqhi Usool* i.e. the formulas of practical laws made by any earlier scholar, they, according to Shah Waliullah, are known as *Ahlur Rai*. They do not seek *Hadeeth* of the Prophet (sm) and *Athar* of *Sahaba-i-Keram* in making solutions to any problem, rather they try to solve it by making comparison with any *Fiqhi* decision or any *Fiqhi* principle given by an earlier *Mujtahid Faqeeh* and bring out its various branches and sub-branches with the help of *Qias* i.e. analogical method.[28] In this way, they follow in about all steps the *Usool-i-Fiqh* designed by their Imam or *Faqeeh*. As a result, in many cases they give preference the *Rai* of a person above *saheeh Hadeeth.*

On the other hand, the *Ahle hadeeth*, in every case gives preference to the decision of the holy *Quran* and *saheeh Hadeeth* above others and rejects the person's *Rai* which opposes the *Hadeeth*. **They do not appraise the *Quran* and**

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28. Shah Waliullah, Hujjatullahil Baligah (Cairo: 1322 A.H.) P. 1/129; To know in details, see the discussion in the chapter 'Difference between Ahlul Hadeeth and Ahlur Rai' P.1/118-122.

***Hadeeth* on the basis of *Rai*, but they appraise *Ray* on the basis of the *Quran* and *Hadeeth*.** They give preference to *Wahi* (revelation) above *Rai* i.e. human wisdom and consider *Rai* as explanatory for *Wahi*. They do not reject *Hadeeth* on different pleas, at the time when they find any *Rai* of self or any person they follow contradicts to the *Hadeeth*; rather they bow before the decision of *Hadeeth* in all respect. The *Ahle hadeeth* believes in *Ijtihad* and considers it permissible to do by all competent *Ulama* of all ages. <u>They believe in such type of *Ijtihad* or *Rai* and *Qias* which are based on the holy *Quran*, *saheeh Hadeeth* and *Ijma-i-Sahaba*.</u>

For this reason Imam Malek, Shafe'ii, Ahmad, Ishaque, Imam Bukhari and others, the best *Faqeehs* and *Mujtahids* of the *Ummah* are called *Ahle hadeeth*, not *Ahlur Rai*. On the other hand, due to lack of sufficient collections of *Hadeeth*, Imam Abu Haneefah (Rh) became more dependants on personal *Rai* and *Qias,* for which he was reckoned as Imam of *Ahlur Rai* i.e. the leader of the followers of *Rai*. As the world famous historian and social scientist of Morocco Abdur Rahman Ibnu Khaldoon (732-802 A.H.) says,

وَانْقَسَمَ الْفِقْهُ فِيْهِمْ إِلَى طَرِيْقَتَيْنِ، طَرِيْقَةُ أَهْلِ الرَّأْىِ وَالْقِيَاسِ وَ هُمْ أَهْلُ الْعِرَاقِ وَ طَرِيْقَةُ أَهْلِ الْحَدِيْثِ وَ هُمْ أَهْلُ الْحِجَازِ وَ كَانَ الْحَدِيْثُ قَلِيْلاً فِىْ أَهْلِ الْعِرَاقِ... فَاسْتَكْثَرُوْا مِنَ الْقِيَاسِ وَ مَهَرُوْا فِيْهِ، فَلِذَالِكَ قِيْلَ أَهْلُ الرَّأْىِ وَ مُقَدَّمُ جَمَاعَتِهِمُ الَّذِىْ اسْتَقَرَّ الْمَذْهَبُ فِيْهِ وَ فِىْ أَصْحَابِهِ أَبُوْ حَنِيْفَةَ –

(*The wave of logic also touched the scholars of Ahle Sunnat*). As a result, the *Fiqh* became divided into two main streams by the name of '*Ahle hadeeth*' and '*Ahlur Rai*'. One of these was the *Tareeqah* of the followers of *Rai* and *Qiyas*. They were mostly the inhabitants of Iraq. The second one is the *Tareeqah* of *Ahle*

*hadeeth*. They were the inhabitants of Hijaz (Makkah-Madina). Very few numbers of *Hadeeth* were there in Iraq. For which they devoted to *Qiyas* more and they also acquired proficiency in this regard. Therefore, they have been regarded as *Ahlur Rai* i.e. the followers of *Rai*. The leader of this group was Abu Haneefah in whose name a *Mazhab* has been set up.[29]

This is to note that this is Iraq where the fabrication of *Hadeeth* has begun first. Hinting to this, Imam Ibnu Shihab Zuhri (50-124 A.H.) says, A *hadeeth* of a half cubit, issued from here, becomes one cubit in length when comes back from Iraq. Imam Malek (93-179 A.H.) has termed Iraq as a 'factory of *hadeeth* adulteration' (دَارُالـــضَّرْبِ). That is one *saheeh Hadeeth* after much additions and subtractions is circulated from here adulteratedly.[30]

Imam Abu Haneefah (Rh) was the inhabitant of the city of Kufa in Iraq and his chief disciples were from there. For this reason his followers are named as *Hanafee, Kufi, Ahlur Rai, Ahlul Kufa, Ahlul Iraq* etc.

**Taqleed-i-Shakhsi:** The term *Taqleed* (اَلتَّقْلِيْدُ) owes its origin *to Qaladah* (القَلاَدَةُ). The meaning of that is 'necktie'. The dictionary meaning of *Taqleed* is, tying a rope to the neck. The terminological meaning is قُبُوْلُ قَوْلِ الْغَيْرِ مِنْ غَيْرِ دَلِيْلٍ 'To accept the decision of anyone without document in the matter of *Shari'ah*'. On the other hand, the dictionary meaning of *Ittiba*'

29. Abdur Rahman Ibnu Khaldoon, Tareekh (Bairut: Muassasatul A'lami, n.d.) Muqaddamah P. 1/446.
30. Dr. Mustafa Saba'ii, As-Sunnah (Bairut: Al-Maktabul Islami, 4th edition 1405/1985) P. 79.

(اَلْإِتِّبَاعُ) is 'to follow the foot prints'. The terminological meaning is قُبُوْلُ قَوْلِ الْغَيْرِ مَعَ دَلِيْلٍ 'To accept the decision of anyone with document in the matter of *Shari'ah*'. *Taqleed* is the following of *Rai* and *Itteba'* is the following of document. This is to mention that to accept any verdict of an *Alim* (scholar) based on authentic documents is not a *Taqleed*, but it is *Itteba'*. Similarly, when any authentic document will be available against the opinion of an *Alim*, then to follow the document against that personal opinion is called *Itteba'*. There was no trace of *Taqleed* in the days of honoured *Sahabis* and *Tabe'iis*. But to follow their opinions, based on documents are misrepresented by some as *Taqleed*. Whereas the basic difference between *Ahle hadeeth* movement and other Islamic movements is *Taqleed-i-Shakhsi* i.e. blind worshipping of a person.

The *Taqleed* in vogue came into existence after the 2nd century *hijra*. Thereafter in the 4th century *hijra*, different *Taqleedi Mazhabs*, in the name of different *Imams* were introduced. Shah Waliullah Dehlavi (1114-1176 A.H./1703-1762 A.D.) says: إِعْلَمْ أَنَّ النَّاسَ كَانُوْا قَبْلَ الْمِائَةِ الرَّابِعَةِ غَيْرَ مُجْمَعِيْنَ عَلَى التَّقْلِيْدِ الْخَالِصِ لِمَذْهَبٍ وَّاحِدٍ بِعَيْنِهِ ، 'You know that the Muslims before the 4th century *hijra*, were not gathered on *Taqleed* exclusively of any *Mazhab* of a particular scholar'... Whenever faced any problem, they would have to take solution from any *Alim* and in doing so it would have not been verified ones own *Mazhab*.[31]

To describe the condition in the last part of the 3rd century *hijra*, Hafez Shamsuddeen Zahabi (673-748 A.H.) says, 'At this time so many leading *Ulama* of *Ahlur Rai* (*Hanafi*) and *Mutazila,*

31. Shah Waliullah, Hujjatullahil Baligah P. 1/152-53 Ch: Description about the position of the people of 4th century hijra and later on'.

*Shi'ah* and the scholars of *Kalam* (logician) who were regarded as the pillars, were present, who used to lead their lives on logical arguments and keep away the way of *Salaf-i-Saleheen*, who would strongly hold the *Hadeeth* of the Prophet (sm). At this stage *Taqleed* among the *Faqeehs* took its birth and deterioration of *Ijtihad* began.[32]

Imam Ghazzali (450-505 A.H.) says, after the end of *Khulafa-i-Rashedeen*, the *Islamic Khilafat* went under the control of such people who were totally inexperienced in the laws of *Shari'ah*. As a result they became dependant on the *Faqeehs* for all matters and they were being called into different posts of the Government office. So, people began to learn *Ilm* then as a means to attain honour and power. Some of the *Muslim* scholars began to write books on *Kalam* (logic). Many subtle arguments were initiated there. At this time the rulers became interested in holding debates for establishing superiority of each other of *Hanafee* and *Shafe'ii*. As a result, the scholars joined in the competition for and against to prove the greatness of controversial matters of those two *Mazhabs* and made much debates and wrote so many books and booklets. In this way, they consider it a basic object to find out the microscopic significance of their respective *Mazhab*. This is still in existence. We do not know what is there in our fate in future *(Abridged)*.[33]

Thereafter Shah Waliullah Dehlavi says, '(Oh reader) at the present time you would find *Muslims* of almost all areas of the world that they follow the school of thought of a particular *Mujtahid* scholar of the past. They think that, if they diverge the scholar even from a single matter (*Mas'ala*), it is likely that they

32. Zahabi, Tazkeratul Huffaz (Bairut: n.d.) P. 2/267.
33. Shah Waliullah, Hujjatullahil Baligah P. 1/153.

may be ousted from the Muslim *millat*. It seems that the scholar is as if a Prophet, who has been sent to him (كَأَنَّهُ نَبِىٌّ بُعِثَ إِلَيْــهِ) and to follow him has been made compulsory for him. Nevertheless, the *Muslims* before the 4th century *hijra*, had never been the followers of a particular *Mazhab*.[34]

## The method of inference according to the methodology of Ahle hadeeth :

Shah Waliullah Dehlavi in describing the method of inference accepted by *Ahle hadeeth* scholars for deriving the law of Islamic *shari'ah*, says, (1) they stick to the holy *Quran* about a particular matter when they get clear instruction in it and they do not consider it proper to turn their face to anywhere (2) for any matter, when the instruction of the *Quran* is not clear, the *Sunnah* will decide it. Whether that *Hadeeth* is well circulated to all or not, whether the *Sahabis* and *Faqeehs* practised that *Hadeeth* or not. On a particular matter, if any *Hadeeth* is available then the *Athar* of any *Sahabi* or *Ijtihad* of a *Mujtahid* against it will not be acceptable (3) After utmost efforts if any *Hadeeth* is not available on a particular matter, the *Ahle hadeeth* would follow the decision of any *Jama'at* (group) of *Sahabis* or *Tabe'iis*. In this context they do not give priority to any particular group, city or dweller of a particular area. (4) If the *Khulafa-i-Rashedeen* and the *Faqeehs* are in one opinion about a matter then they consider it sufficient (5) But if there is difference of opinion, they accept the decision of one who is most educated, pious and sharp in memory or accept the most popular decision widespread among them (6) When two opinions are found equal in status, they consider both of them acceptable (7) But when they fail in it, then they consider the general orders of *Kitab* and *Sunnah* and its hints and objects.

34. Shah Waliullah, Tafheemat-i-Ilahiyah (Bijnour U.P. India. 1355/1936) P. 151.

Thereafter they look for a reference of a similar past example or anything nearest to it. They do not follow any traditional *Usool* or canon laws for it. Rather they follow the opinion which they understand fairly and which soothes their heart goodly.[35]

**Causes for the spread of Hanafi School:**

The main cause behind the rapid spread of Hanafi school was political. Abu Yousuf (113-182 A.H.) the chief disciple of Imam Abu Haneefah (Rh) owing to be the chief justice of the Khilafat, during the reign of caliph Mahdi, Hadi and Haroonur Rasheed (158-193 A.H.) through the *Fatwas* and decisions of Hanafi school spread widely and was established in Iraq, Iran and central Turkistan and in all places of the Khilafat. Pointing towards this fact Shah Waliullah Dehlavi says, فَكَانَ سَبَبًا لِظُهُـــوْرِ مَذْهَبِـــهِ 'This was the reason for the spread of his *Mazhab* everywhere.[36] Abdul Hai Lukhnawi (1264-1304/1848-86) also supported this view and said, هُوَ اَوَّلُ مَنْ نَشَرَ عِلْمَ أَبِىْ حَنِيْفَةَ فِىْ أَقْطَارِ الْأَرْضِ وَ ثَبَتَ الْمَسَائِلَ 'He who first spreads over the Ilm (Fiqh) of Abu Haneefah to the different corners of the world and establishes his decisions (*Mas'ala*).[37]

Like all other countries of South Asia, Islam came to Bangladesh during the time of the Prophet (sm) and Khulafa-i-Rashedeen through Arab merchants and *Muhaddith Ulama* (scholars of *Hadeeth*). Before the emergence of different schools, that Islam was an unmixed Islam based on *Hadeeth*. So,

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35. Shah Waliullah, Hujjatullahil Baligah (Cairo: Darut Turath, 1st edition 1355/1936) P. 1/149; Ch: Difference between Ahlul Hadeeth and Ahlur Rai.
36. Shah Waliullah, Hujjatullahil Baligah P. 1/146 Ch: 'The causes of Mazhabi difference of the Faqeeh's'.
37. Muqaddama Sharh Beqaiyah (Deoband print: n.d.) P. 38.

undoubtedly they were *Ahle hadeeth*. Later on with the conquest by Ikhtiaruddeen Muhammad Bakhtiar Khilji, a *Hanafi* general in 602 A.H./1201 A.D, through Turkish *Hanafi Ulama* and *Ma'rifati Faqeers* (Sufis) who came with him at that time and later, Islam spreads here in Bengal being aided mainly by political patronization, which was mostly full of *Shirk* and *Bid'at*. Though *Ahle hadeeth* movement had been continued at that time through the efforts of *Muhadith* Sharfuddin Abu Tawama (d.700 A.H./1300 A.D.) of Sonargaon and his disciples. This is to mention here that through this renowned *Muhaddith* coming from Bukhara (Russia), the teaching of *Saheeh Bukhari* and *Muslim* was started in Bangladesh for the first time in this Sub-continent. For long 22 years he gave teaching on *Saheehayn* (*Bukhari and Muslim*) at Sonargaon (the then capital of Bengal). It can be said that mainly for his efforts *Ahle hadeeth* movement in this country got wider circulation. Later on, after exchanging hands from Turks, Mughals, Shi'aites, Pathans, Afghans and other groups, Islam that stabilized in this country, became a hotchpotch *Islam* mixed with *Shirk, Bid'at* and various superstitions. Needless to say that, no significant change has yet been effected till today.

## The principles of Imam Abu Haneefah (Rh):

Imam Abu Haneefah (Rh) has prohibited strongly the blind following (*Taqleed*) of his *Rai* and declared in unequivocal voice that whenever any *saheeh hadeeth* is available then that would be my *Mazhab* *(See footnote 3)*. Therefore, Abdul Wahhab Sha'rani Hanafi (898-973 A.H.) says,

إِنَّهُ لَوْ عَاشَ حَتَّى دُوِّنَتْ أَحَادِيْثُ الشَّرِيْعَةِ .... لَأَخَذَبِهَا وَ تَرَكَ كُلَّ قِيَاسٍ كَانَ قَاسَهُ وَ كَانَ الْقِيَاسُ قَلَّ فِيْ مَذْهَبِهِ كَمَا قَلَّ فِيْ مَذْهَبِ غَيْرِهِ...

'If Imam Abu Haneefah would have been alive in the (golden) age (third century *hijra*) of *Hadeeth* collection and compilation then he would have accepted these and would have rejected all

the *Qiyasi Fatwas* i.e. decisions by analogycal deduction he had given so far, and the *Qiyas* would have been less in his *Mazhab* also, as has been in other *Mazhabs* (Schools of thought)... What have been said that Imam Abu Haneefah would give preference to *Qiyas* over documents, are the saying of his *Muqallids* i.e. his blind followers, who have considered it indispensable to practice on the *Qiyas* of the *Imam* and have rejected *Hadeeth* which have been proved authentic after the death of the *Imam*. The *Imam* is not responsible for this matter, but his blind followers would be held responsible'.[38]

Virtually the *Qiyas* of *Ahlur Rai* in opposite to the *Ahle hadeeth* is dependant on the *Usool-i-Fiqh* i.e. the formulas of practical law made by their respective *Mazhabi* scholars, not on the *Hadeeth*.

**Division among Mujtahids:**

The famous scholar of the 6th century *hijra*, Abul Fath Muhammad bin Abdul Kareem Shahrastani (479-548 A.H.) says,

ثُمَّ الْمُجْتَهِدُوْنَ مِنْ أَئِمَّةِ الْأُمَّةِ مَحْصُوْرُوْنَ فِيْ صِنْفَيْنِ لاَ يَعْدُوَانِ إِلَى ثَالِثٍ : أَصْحَابُ الْحَدِيْثِ وَ أَصْحَابُ الرَّأْيِ، أَصْحَابُ الْحَدِيْثِ وَ هُمْ أَهْلُ الْحِجَازِ ... وَ إِنَّمَا سَمُّوْا أَصْحَابَ الْحَدِيْثِ لِأَنَّ عِنَايَتَهُمْ بِتَحْصِيْلِ الْأَحَادِيْثِ وَ نَقْلِ الْأَخْبَارِ وَ بِنَاءِ الْأَحْكَامِ عَلَى النُّصُوْصِ وَ لاَيَرْجِعُوْنَ إِلَى الْقِيَاسِ الْجَلِيِّ وَ الْخَفِيِّ مَا وَجَدُوْا خَبَرًا أَوْ أَثَرًا... وَ أَصْحَابُ الرَّأْيِ وَهُمْ أَهْلُ الْعِرَاقِ هُمْ أَصْحَابُ أَبِيْ حَنِيْفَةَ النُّعْمَانِ بْنِ الثَّابِتِ ... وَ إِنَّمَا سَمُّوا أَصْحَابَ الرَّأْيِ لِأَنَّ أَكْثَرَ عِنَايَتِهِمْ بِتَحْصِيْلِ وَجْهِ الْقِيَاسِ وَالْمَعْنَى الْمُسْتَنْبَطِ مِنَ الْأَحْكَامِ وَ بِنَاءِ الْحَوَادِثِ عَلَيْهَا وَ رُبَّمَا يُقَدِّمُوْنَ الْقِيَاسَ الْجَلِيَّ عَلَى آحَادِ الْأَخْبَارِ–

38. Abdul Wahhab Sha'rani, Meezanul Kubra (Delhi Print. 1286 A.H.) P. 1/73.

'The *Mujtahid Imams* of the *Ummah* are divided into two quarters, not in any third quarter and they are *Ashabul Hadeeth* and *Ashabur Rai* (*Ahle hadeeth and Ahlur Rai*). The *Ahle hadeeth* are the inhabitants of *Hejaz* (*Makkah-Madina*)... They are called *Ahle hadeeth*, because they had all out aims to collect and compile the *Hadeeth* and they made documents (*Quran and Hadeeth*) as the basis of *Ahkam* i.e. rules and regulations of *Shari'ah*. They do not turn to explicit or implicit *Qiyas* whenever they get any *Hadeeth* or *Athar*... On the other hand, the *Ahlur Rai* are the inhabitants of Iraq. They are the followers of Abu Haneefah Nu'man bin Thabit (80-150 A.H.)... They are called *Ahlur Rai*, because they give more importance on inquiring the cause of *Qiyas* and on the inner meaning of the rulings of *Quran* and *Hadeeth* and build up the basis of related incidents on that. Sometimes they give preference to explicit *Qiyas* over the *Hadeeth* which are categorically *Khabar-i-Wahid*.[39]

To express the view in favour of the principles of *Ahle hadeeth*, Abu Muhammad Ali Ibnu Hazm Andalusi (d.456 A.H.) an European scholar of spain of the 5th century *hijra* says in unambiguous language that 'the unanimous decision or *Ijma* of the *Sahaba, Tabe'iin* and *Tabe-Tabe'iin* from first to last is that all the decisions of any one of them should not be followed. Therefore, it is for the knowledge of that person, who has accepted all decisions of Abu Haneefah or Malek, Shafe'ii or Ahmad and did not leave any word of them or did not pay heed to others and did not care for the commands and prohibitions of the *Quran* and *Sunnah*, he undoubtedly have opposed the consensus of *Ummah* (*Ijma*). No person with such a principle was available in the three praised ages of the

39. Muhammad Abdul Kareem Shahrastani, Kitabul Milal wan Nihal (Bairut: Darul Ma'rifah, n.d.) P. 1/206-207.

*Sahaba*, *Tabe'iin* and *Tabe-Tabe'iin*. That person has gone outside the path of the *Mumins* (Believers). Oh Allah! Save us from that state'.[40]

Now we have to think, whether we solve our problems of life on the basis of revelation, the holy *Quran* and *saheeh Hadeeth* or on the basis of man-made *Fiqh*? Whether we prefer *Bukhari*, *Muslim*, *Abu Daud*, *Nasaii* or prefer a specific *Mazhabi Fiqh,* like *Qudoori*, *Sharah Beqayah*, *Hidayah* and *Alamghiri*, which are all created later on? Whether we shall be followers of *Hadeeth* or of *Rai*? This is to know that the chain of coming of the Prophets has been closed and the revelation (*Wahi*) has been stopped. There is no change of the *Quran* and *saheeh Hadeeth*. But the *Rai*, in all ages confronts the change, it has been changing today and will be changed in future. At present, the young muslim society has been gradually proceeding towards following the *Rai* of the heterogeneous groups. As a result, the *muslim* society at present are divided into hundreds following the opinions of so many scholars. The only way to make this large disorganized *Ummah* united and driven them towards welfare, is just to return to the *Quran* and *saheeh Sunnah* leaving aside everything. To surrender unconditionally to the decisions of the holy *Quran* and *saheeh Hadeeth*. The *Ahle hadeeth* movement has been directed towards this pious object through ages and still today is being directed and will be directed in the future *Insha Allah*.

## The *Jama'at* of *Ahle hadeeth* for ages

(جَمَاعَةُ أَهْلِ الْحَدِيْثِ فِىْ مَرِّ الْعُصُوْرِ)

40. Shah Waliullah, Hujjatullahil Baligah (Egypt : 1322 A.H.) P. 1/123-124.

*Sahabis* and *Tabe'iis* were the *Ahle hadeeth* of the early age of *Islam*. All which places are conquered by them and all to whom they preached Islam and all such *Muslims* of the then world were *Ahle hadeeth*. After the 37th *hijra*, when the *Bid'atis* began to appear, the *Ahle hadeeth* against them began to be known with different name with distinct features. Thereafter, in the 4th century *hijra* for creation of various *Mazhabs* on the basis of *Taqleed*, there appeared in the *Muslim* world other *Mazhabs* along with *Ahle hadeeth*. For example, the famous *Muslim* geographical explorer Shamsuddeen Muhammad bin Ahmad al-*Maqdesi* had go out to travel the *Muslim* areas of the world in the 4th century *hijra*. He has given some accounts of the then *Ahle hadeeth* inhabited areas of the world in his famous book of travel *Ahsanut Taqaseem fi Ma'rifatil Aqalim*. He says, 'the people of *Hijaz* i.e. *Makka* and *Madina* were *Ahle Sunnah* (P.96) and most of the *Faqeehs* and *Qazis* in *Baghdad*, the *Abbasid* capital were *Hanafis* (P.127). Practices of the people of *Damascus*, the *Umayyad* capital and that of *Syria* had been on the Mazhab of *Ahle hadeeth* (وَالْعَمَلُ كَانَ فِيْهِ عَلَى مَذْهَبِ أَصْحَابِ الْحَــدِيْثِ) 'There is no place for *Mutazilites* as well as Maleki and Daudi here (P.179-80).

Then at 375 A.H. Maqdesi came to *Mansura* at Sind, the then Muslim capital of India. He told about *Mansura* (Karachi) that most of the inhabitants (*Muslim*) there were *Ahle hadeeth* (أَكْثَرُهُمْ أَصْحَابُ حَدِيْثٍ) and there was an *Imam* of *Daudi Mazhab* there, named *Qazi* Abu Muhammad Mansuri, who have written many valuable books. The people of *Multan* were *Shi'aites*.

There were a few *Hanafi Faqeehs* in every city. None was there who is a *Maleki* or *Mutazilites* or *Hambali* in Mazhab.[41]

Historian Abu Mansoor Abdul Qahir al-*Baghdadi* (d.429 A.H.) after a half century later than *Maqdesi*, in narrating about the position of *Ahle hadeeth* in the then world wrote,

ثُغُوْرُ الرُّوْمِ وَالْجَزِيْرَةِ وَ ثُغُوْرُ الشَّامِ وَ ثُغُوْرُ آذَرْبَيْجَانَ وَبَابِ الْأَبْوَابِ كُلُّهُمْ عَلَى مَذْهَبِ أَهْلِ الْحَدِيْث مِنْ أَهْلِ السُّنَّة وَ كَذَالِكَ ثُغُوْرُ أَفْرِيْقِيَّةَ وَ أَنْدَلُسَ وَ كُلُّ ثغرِ وَرَاءِ بَحْرِ الْمَغْرِبِ أَهْلُهُ مِنْ أَصْحَابِ الْحَدِيْثِ وَ كَذَالِكَ ثُغُوْرُ الْيَمَنِ عَلَى سَاحِلِ الزَّنْجِ ، وَأَمَّا ثُغُوْرُ أَهْلِ مَاوَرَاءِ النَّهْرِ فِيْ وُجُوْهِ التُّرْكِ وَ الصِّيْنِ فَهُمْ فَرِيْقَانِ: إِمَّـــا شَافِعِيَّةٌ وَإِمَّا مِنْ أَصْحَابِ أَبِيْ حَنِيْفَةَ–

'All the *Muslim* inhabitants of the borders of *Rum*, *Algeria*, *Syria*, *Azarbaijan*, *Babul Abwab* (central Turkistan) were on the *Mazhab* of *Ahle hadeeth*. Similarly all the *Muslims* of *Africa*, *Spain* and the people of the countries behind the Western Sea, were *Ahle hadeeth*. In the same way all the inhabitants of *Yamen* on the coastal belt of *Abisinia* (Ethiopia) were *Ahle hadeeth*. But among the people of the border area of central *Turkistan* towards *Turkey* and *China*, there were two groups: one was *Shafe'ii* and the other was the followers of Abu Haneefah.[42]

It is proved by the above statements of *Maqdesi* and Abdul Qahir Baghdadi that in spite of strong political domination and *Mazhabi* oppression of the *Mutazilites* and *Ahlur Rai* empowered by the Caliphate of Baghdad, the staying majority in number of the *Ahle hadeeth* people in *Makka*, *Madina* including *Syria* and in

41. Shamsuddin al-Maqdesi, Ahsanut Taqaseem, 2nd edition (London: E. J. Brill 1906) P. 481.
42. Abdul Qahir Baghdadi, Kitabu Usooluddeen (Istambul: Dawlah press 1346/1928) P. 1/317.

*Europe*, *Africa*, *Soviet Russia*, *Middle East*, *Near East* and in important cities of the far East and at a distant land like *Sindh* up to the 5th century *hijra*, is really a matter of surprise.

A little after 375 A.H, the administration of *Mansura* went over to the *Isma'eeli Shi'aites*. On the other hand, from 602 A.H./1201 A.D, the *Ahlur Rai Hanafi* administration was started in Delhi and Bengal wherefrom the original Arabic rule had been ended up and the administration of the Sub-continent went over sometimes to the *Ghaznavites*, sometimes to the *Afghans* and sometimes to the *Turks*. As a result, due to political niggardliness at one hand and at the other hand the narrowness of *Taqleedi Ulama*, the ignorance of the people and scarcity of *Ahle hadeeth Ulama,* the *Ahle hadeeth* movement in India became gradually feeble.

In the 12th century *hijra*, by the special grace of almighty Allah, through strong arguments and sharp writings of Shah Waliullah Muhaddith Dehlavi (1114-1176 A.H.), a spirit of following *Hadeeth* impartially was created among the people and later on, by his sons and through the *Jihad* movement initiated by his *Mujahid* grandson Shah Isma'eel *Shaheed* (1193-1246 A.H.), a social revolution was started in the whole of India, which brought a flow tide in *Ahle hadeeth* movement. About six crores of *Ahle hadeeth* people at present, living in different corners of the Indian Sub-continent are the products of that movement. In whose flesh, blood, bones and marrows there are still alive the bloody memories of the wars of *Balakot*, *Bansher kella*, *Mulka*, *Sittana, Ambala*, *Chamarqand*, *Asmast and Andaman* along with the tortures of *Jail*, hanging, confiscation of properties, exilement for life, indescribable oppression of *Kalapani* and the unstained marks of blood of the martyrs and victors (*Ghazis*) are remained shining till today. So the unalloyed monotheistic *Jama'at* of *Ahle hadeeth*, burnt with the

flame of tortures and oppressions, is the name of the successors of eternal *Jihad* and the name of that eternal caravan of martyrs, who are determined to sacrifice everything for paying highest priority to the *Quran* and *Sunnah*. Allah says, وَلاَ تَهِنُوا وَلاَ تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُـــؤْمِنِينَ– 'do not be weak, nor be sorry, you are the best, if you are believers *(A-le Imran 3/139)*.

# Ahle hadeeth against sectarianism

## (أَهْلُ الْحَدِيْثِ خِلاَفَ تَفْرُقَةِ الْأُمَّةِ)

The command of Allah was, وَاعْتَصِمُوا بِحَبْلِ اللهِ جَمِيعًا وَلاَ تَفَرَّقُوْا '*Wa' tasemoo behablilla-hi Jamee'aon wala tafarraqoo*' 'And hold fast all of you together by the rope of Allah and be not divided among yourselves' (*A-le Imran* 3/103). But a little after demise of the Prophet (sm), the *Muslims* involved in grouping and division among them. As a result, the downfall became hastened.

The cause of division among the *Muslims* basically was four: 1. Inducement of the *Jews* and *Christians*. 2. Clash of political interests. 3. Influx of various foreign customs and philosophical thinking. 4. difference of opinion in the explanation of *Shari'ah*.

As the first cause, stated above we notice that, during the later part of the Caliphate (23-35 A.H.) of the 3rd caliph Uthman (R), Abdullah bin Saba, the son of a *Negro Jewish* mother became a *Muslim* outwardly. (2) Later on, by his evil design two groups of *Sabaii* and *Uthmani* were created first among the *Muslims*. Thereafter, the great caliph Uthman (R) was brutally murdered by the hands of the rebel *Sabaii* group. Later on, for political conflict between Ali (R) and Mu'awyah (R), the *Kharijites* and *Shi'aites* groups were originated and by the hands of extremist

*Kharijites*, the 4th caliph Ali (R) was killed. (3) At this time, people of different corners of the world with different creeds began to be converted to *Islam*. They could not fully shake off their old traditional beliefs and practices which related to their past generations over the ages. As a result, many foreign creed and custom crept into the *Muslim* society, which later on began to be used as *Islamic* convention and the followers of those *Bid'ati* practices and their oppositions began to be reckoned in different names. (4) In this way various foreign philosophical thoughts also supplied water to create various groups among the *Muslims*.

For example, during the rule of the Umayyad caliph Abdul Malik Ibnu Marwan (65-86 A.H.), one namely Susan, a Christian of Basra in Iraq, became outwardly a *Muslim,* but he turned to be a *Murtad* (apostate) later on. Through his instigation one named *Ma'bad*, for the first time created a new order named *Qadaria* in the *Muslim* society who deny *Taqdeer* (fate). Later on, in its opposition there created another deviated order called the *Jabrites* who were totally fatalist.

In this way, different groups with various opinions created in different times took the form of separate *Mazhabs* in the latter days. Furthermore, there have been several orders (*Tareeqas*) and sub-orders among the followers of these *Mazhabs*. As a result, the history of sectarian division within *Islam* began to be prolonged as an woeful curse.

But it is a matter of surprise that the followers of all the *Mazhabs* and *Tareeqas* stated above, tried to prove their accepted *Fatwas* (verdicts) from the *Quran* and *Sunnah*. Those verses of the *Quran* and those *Hadeethes* of the Prophet (sm) would have been in favour of their *Mazhab*'s decision, they would accept them delightfully. But those would have against their views, they would try to explain them indirectly or they

would have rejected them claiming as *Mansookh* (order withdrawn). The *Shi'aites* for political gain, have already made about three lacs of fabricated (موضوع) *hadeeth* in describing the dignity of Ali (R).[43] The so-called Quran created by them known as *Mushaf Fatima,* against the holy *Quran*, which is known as *Mushaf Uthmanee*, is three times bigger, in which they claimed that there was not a single letter of the *Quran* in vogue.[44] In this way, the supporters of religious and political groups like the *Umayyads*, *Abbassids*, *Shi'aites*, *Hanafees* and *Shafe'iis* have made how many fabricated *hadeeth* in pursuit of their own *Mazhabs* & groups and in protest of their oppositions, that it becomes out of estimation.[45]

## ***Ahle hadeeth* and *Ahle Sunnah***

(أَهْلُ الْحَدِيْثِ وَ أَهْلُ السُّنَّةِ)

*Hadeeth* means message and *Sunnah* means custom. Terminologically, the word, deed and approvals of the Prophet (sm) are called *Hadeeth*. Though according to the dictionary meaning there is some difference between *Hadeeth* and *Sunnah*, but there is no difference in terminology and application. Because, the subject matters of both are the same and everything attained its written form through *Hadeeth*. So the terms '*Ahle Sunnah*' and '*Ahle hadeeth*' have been used in

43. Dr. Mustafa As- Saba'ii, As-Sunnah, P. 81.
44. Ihsan Ilahi Zaheer, Ash-Shi'ah Was-Sunnah (Lahore: Idarah Tarjumanus Sunnah, n.d, P. 80-81.
45. See As-Sunnah, P. 78-89; Yusuf Jaipuri, Haqeeqatul Fiqh (Bombay: n.d. Tahqeeq: Daud Raz) Through 'Durre Mukhtar' P. 183-85; Thesis P. 180-82, See F.N. 59-60.

*Hadeeth* and *Fiqh* at the same meaning. But in later days, the name *Ahle hadeeth* got an especial recognition against *Ahlur Rai*.

Since 37th of *hijra*, some adulterations took place in the pure water of *Islam*. But the sacred efforts of honoured *Sahabis* and *Tabe'iis* could prevent its expansion to some extent. To keep the *Muslim Ummah* free from all these turmoils they took utmost care and started to call themselves as *Ahle Sunnah* and *Ahle hadeeth* against the innovators (*Bid'atis*). Thereafter, the followers of Truth as their supporters also mentioned themselves as *Ahle hadeeth*. As the famous *Tabe'ii* Muhammad Ibnu Seereen (33-110 A.H.) says,

لَمْ يَكُوْنُوْا يَسْأَلُوْنَ عَنِ الْإِسْنَادِ، فَلَمَّا وَقَعَتِ الْفِتْنَةُ قَالُوْا سَمُّوْا لَنَا رِجَالَكُمْ، فَيُنْظَرُ إِلَى أَهْلِ السُّنَّةِ فَيُوْخَذُ حَدِيْثُهُمْ وَ يُنْظَرُ إِلَى أَهْلِ الْبِدْعِ فَلاَ يُؤْخَذُ حَدِيْثُهُمْ-

'People did never ask for the chain of narrators or the sources of any *Hadeeth* before it. But when the age of turmoil appears, then people began to ask, at first you give the names of the narrators. Thereafter, if it was found that the narrator was from *Ahle Sunnah* then the *Hadeeth* narrated by him was accepted. But if he belonged to *Ahl-i-Bid'at* then the *Hadeeth* narrated by him would have not been accepted.[46] Therefore Imam Ibnu Taimiyah (Rh) says,

وَ مِنْ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ مَذْهَبٌ قَدِيْمٌ مَعْرُوْفٌ قَبْلَ أَنْ يَخْلُقَ اللهُ أَبَا حَنِيْفَةَ وَ مَالِكًا وَ الشَّافِعِيَّ وَ أَحْمَدَ، فَإِنَّهُ مَذْهَبُ الصَّحَابَةِ الَّذِيْنَ تَلَقَّوْهُ عَنْ نَبِيِّهِمْ-

'Long before the birth of Abu Haneefah, Malek, Shafe'ii and Ahmad, an old *Mazhab* of *Ahle Sunnat wal Jama'at* was well-

46. Muqaddamah Muslim (Bairut: Darul Fikr 1403/1983) P. 15.

known. That was the *Mazhab* of the honoured *Sahabis,* who had directly received *Ilm* (knowledge) from their Prophet (sm).[47] The *Jama'at* of *Sahaba* was known as *Ahle hadeeth*, which we have been known earlier with reference to the statements of the *Sahabi* Abu Sa'eed Khudri, Imam Sha'bi, Ibnu Hazm Andalusi and by other scholars *(see footnote 1, 2, 11).*

In different books of *Hadeeth* and in reliable books of *Fiqh*, the *Ahle hadeeth* have been described as *Ahle hadeeth*, *Ashabul Hadeeth*, *Ahle Sunnah wal Jama'at, Ahlul Athar*, *Ahlul Haq*, *Muhadditheen* etc. As the followers of *Salaf-i-Saleheen*,[48] they are also known as *Salafi*. In the countries like Egypt, Sudan, Srilanka etc. the *Ahle hadeeth* are known as *Ansarus Sunnah*; in Saudi Arabia, Kuwait and in others as *Salafi*; in Indonesia *Jama'at-i-Muhammadiah* and in Indo-Pak subcontinent it is known as *Muhammadi* and *Ahle hadeeth*. Though their adversaries call them in bad names as *La-Mazhabi* (having no *Mazhab*), *Rafadani*, *Wahhabi, Ghair Muqallid* etc.

## Are all the *Muslims* of the world *Ahle hadeeth*?

(هَلِ الْمُسْلِمُ كُلُّهُمْ أَهْلُ الْحَدِيْثِ؟)

No one can be a *Muslim* by denying or disobeying totally the *Quran* and *Hadeeth*. So, in a sense all *Muslims* of the world are *Ahle hadeeth*. But if carefully observed, then it will be noticed that the groups, *Mazhabs* and *Tareeqahs* among the *Muslims* have been created so far and are going on till today, all have been structured according to the personal thoughts of any

47. Ahmad Ibnu Taimiyah, Minhajus Sunnah (Bairut: Darul Kutubil 'Ilmiah, n.d.) P. 1/256.
48. Sahaba, Tabe'een and the Scholars of Hadeeth of the past are regarded as Salaf-i-Saleheen. *Author.*

person. In this way, for each *Mazhab* there have been written separate books of *Fiqh*. The followers of each *Mazhab* collect *Fatwas* from their own books of *Fiqh* and follow them, considering them as infallible rules of *Shari'ah*. They do not have any time to verify whether there is any guidance for and against it in the *Quran* and *saheeh Hadeeth*. Rather in most cases, the blind faith works in their mind that there can be no instructions at all in the *Quran* and *Hadeeth,* which are against their respective *Fiqh* of their *Mazhab* & *Tareeqah*.

This was also better than never, if the condition did not go down so much. For whatever reason it may have been, some *Ulama* and *Peer* at present, give such unprecedented *Fatwas*, which have even no relation with the books of *Fiqh* of their own *Mazhab*, let alone the *Quran* and *Hadeeth*. As the *Peer*-worshiping, grave-worshiping, *Meelad, Qiyam*, *Kulkhani*, *Chehlam*, *Haiyatun Nabi* (ever-living of the Prophet), Allah has no physical shape, he is omnipresent etc. which are in faith & practice of our society, had neither been approved by Imam Abu Haneefah (Rh) nor by the best books of his *Mazhab*. But the simple minded people out of blind faith and to obey there *Ulama* consider these innovated rituals as the real functions of *Islam*. In this way, they become victims of *Shirk* and *Bid'at* at the different occasion. The consequence of which is nothing but the Hell. Rather when any righteous fair-minded *Alim* presents before him a *saheeh Hadeeth* of the Prophet (sm) for his rectification, he becomes enraged with him and as the last weapon he brings the references of their ancestors or the past *Imams* and *Peer-Aulias* saying that, 'Did they not know that?' Though, he had no clear idea of those persons about their *Taqwa* (Allah-fearing), religiosity and their adherence to the *Quran* and *Hadeeth*. Nevertheless, that person does not think for a while, that the religion is totally dependent on *Wahi* of

*Ilah* (revelations of Allah). There is no scope of a person or his personal opinion here.

Needless to say, that the above excuses were the main arguments of the superstitious bigots of all ages, which have been told to all the Prophets in the different ages. For opposing these blind superstitions, the established self-interested powers of the society had tortured the prophets unutterable, had thrown them alive into the blazing fire and compelled them to migrate from the country in peniless condition. Still today they are continuing their tortures on the devoted followers of the last Prophet (sm).

## Consequence of *Taqleed* (blind following):

It makes our body trembled with fear when we think about the consequence of blind *Taqleed* and the custom-worshiping. One side there remain those of followed *Imams* or *peers* having possibility of mistakes with them and on the other side there remains the infallible *Imam* of the both world, *Imam* of *Muttaqeen* and *Imamul Mursaleen* the last Prophet *Muhammad* (sm), the messenger of Allah. One side there remain the traditional customs and rituals in the name of religion and on the other side remain the holy regulations of the last Prophet (sm). May Allah save us, if this is the practical situation, then which sky will give him shade, which earth will give him shelter and the *Shafa'at* of which Prophet he will desire?

Being entangled with the illusive ties of *Taqleed* (blind following), people have turned their faces from impartial following of *saheeh Hadeeth*. Now it has been the main concern that how much great his *Imam* is! And how much big the party he belongs to!! As a result of excessiveness of *Mazhabi Taqleed* and for the conflict between *Hanafis* and *Shafe'iis* and for the conspiracy of *Shi'aite* Minister, the *Abbasid* caliphate of *Baghdad*

had been destroyed in 656 A.H./1258 A.D. by the attack of Halaku Khan. Later on, during the reign of Bahri Mamlook Sultan, Ruknuddeen Baybaras (658-676 A.H./1260-1277 A.D.) of Egypt, there were appointed for the first time separate *Qazi*'s for four *Mazhabs* at the Egyptian capital, which became a common practice for the whole Muslim world since 665 A.H. ... and any statement or decision, though it was proved by the *Quran* and *saheeh Hadeeth* would be forbidden if it is not in accordance with the rules of four *Mazhabs*. During the period of Burji Mamlook Sultan, Farj bin Barqooq (791-815 A.H.) in 801 A.H, in order to please the *Muqallid Ulama* and the people of them, four *Muslallas* for four *Mazhabs* were built separately at the four sides of the house of the holy *Ka'ba*, the heart of the *Muslim* unity. In this way, due to bad effect of *Taqleed*, the division of the *Muslim* community took a permanent shape. In 1343 A.H, king Abdul Aziz A-le Sa'ood the founder of the present Saudi rulling family demolished those four *Musallas*. As a result, all the *Muslims* at present have blessed with the good fortune to say their prayers unitedly according to the rule of the *Quran* and *Hadeeth* at the *Musalla* of *Ibraheem* (A) behind one *Imam' (Ph.D. thesis p.89)*. *Falillahil Hamd* (All praises for Allah).

As a worldly consequence of this religious *Taqleed*, in the name of various *Mazhabs* and *Tareeqas*, we have been divided into groups within our brethren. On the other hand, due to heterogeneous *Taqleed* we have, in the name of progress, been the blind followers of the *Kufri* (anti *Islamic*) doctrines introduced by the Jews, Christians and of the unIslamic coalitions as the Secularism, Nationalism, Capitalism, Democracy, Socialism etc.

In order to worship of the Nationalism based on language and territory, the united 'Islamic Khilafat' has been broken down now into fifty six feeble Muslim states. With the slogan of

multiparty democracy, a country has been thrown into disunity and disorderliness from within and through this there has been manipulated the anti-islamic conspiracy of remaining a country in a permanently weakness. Due to divided environment of the Government and opposition politics, the fire of unpeace and disorder has been burning from Bangabhaban (President House) down to the huts and slums. Our national unity has been smashed. The united Islamic Khilafat of the Muslim world i.e. the political and economic strength of the Muslims has been destroyed.

Now the Muslim states have been turned into subservient of the Judio-Christian and anti-Islamic axis powers. In bygone days, Damascus, the capital of Umayyad Khilafat (41-132 A.H./661-750 A.D. = 90 yrs), Baghdad the capital of the Abbasid Khilafat (132-656 A.H./750-1258 A.D. = 509 yrs), Granada, the capital of Spanish Ummayad Khilafat (92-897 A.H./ 711-1492 A.D. = 781 yrs), Cordova, Seville the greatest seats of learning of the then world and 'the wonder of the world', now all are nothing but the subject of the history. Ghazni (Kabul) and Delhi, the centers of Muslim administration of India (351-1273 A.H./962-1857 A.D. = 895 yrs) are now the lost chapter of history. Lastly Istanbul or Constantinople, the capital of the Uthmani Khilafat (700-1342 A.H./1300-1924 A.D. = 624 yrs) and Turkey has turned today into a 'Sickman of Europe', a matter of jokes for the Jews and Christian world. Egypt, the country of the great general Salahuddin Ayubi (564-589 A.H./1169-1193 A.D. = 25 yrs) the conqueror of the Crusade, is now a friend of the Jewish state of Israeel.

Now the Muslims, the followers of Islam, a religion of peace, are burning with the flame of unhappiness. But why? Who is the responsible for it? Is it Islam or the Muslim? Medicine or the patient? Certainly the fault is not with the medicine.

Because this medicine is severally examined. Moreover, the non-Muslims are more clamorous with the praises to the worthiness of Islam. Therefore, the fault lies with the patient who does not know the use of it. We the people who have kept medicine on the shelf and had counted the beads of rosary of medicine but did not take it, or did not learn the proper method of use or after knowing a little had surmised the rest or we have made it a 'mixture' by other ingredients according to what we please with.

As a matter of fact, this pathetic consequence of the Muslims is due to their detachment from the teachings of the *Quran* and *saheeh Hadeeth*, the basic sources of *Hidayat* (righteous guidance of Allah). For this reason, the youths of modern times, being foiled to get proper solution of the age, from the *Quran* and *saheeh Hadeeth* are gradually being inclined to the materialistic philosophy. Seeing the various outward shapes of *Mazhabs* and *Tareeqas* within Islam, they are in doubt about the Islam itself. Seeing the glamour of *Darghah*, *khanqah* and *Halqa-i-Zikr* or hearing forceful slogans of *Islam* in procession and in the gorgeous stage of luxurious politics, they estimated *Islam* wrongly. They are considering it as a supporter of Capitalism and an instrument of exploitation. But is it the Islam that was left by the reliever and saviour of humanity the last Prophet (sm), Abu Bakr (R), Umar (R), Uthman (R) and Ali (R)? Surely it is not. To get it back we must shake off those foreign-imitated *Isms* and must turn back to the central essence of the teachings of the holy *Quran* and *saheeh Hadeeth*. But the question is: Do we want to get it cordially?

# Characteristics of Ahle hadeeth

(مَيِّزَاتُ أَهْلِ الْحَدِيْثِ)

Now think about '*Ahle hadeeth*'. It is not the name of a particular *Mazhab* (party) as usual, not also a doctrine or ism adopted by a person. Rather, it is the name of a path (way). That path is the path of last *Wahi* (revelation) sent down by Allah i.e. the path of the holy *Quran* and *saheeh Hadeeth*. The ultimate destination of this path is *Jannat* (Heaven). All the spiritual and worldly guidance of mankind are preserved in this straight path. The *Sahaba-i-keram*, *Tabe'iin-i-Ezam* and *Salaf-i-Saleheen* had always invited people to this path. So *Ahle hadeeth* characteristically is the name of a Da'wat or a movement. This movement is the movement for establishing unadulterated original character of *Islam*. This movement invites all people of the world, especially the *Muslim Ummah*, divided into so many *Mazhabs* and *Tareeqas*, to return back leaving aside all sorts of narrowness and bigotry, and to be united at the root of Islam, i.e. the teachings of the holy *Quran* and *Sunnah* of the last Prophet Muhammad (sm), which is the guarantee of eternal peace. This movement has acquired its momentum centering round the infallible guidance of the *Kitab* and *Sunnah.* This movement did not grow up on the strength of personal philosophy of a *Faqeeh*, *Mujtahid*, *Wali-Aulia* (saint), *Imam* or any scholar of the *Ummah*. The workers of this movement have no other book of guidance except the holy Quran and *Hadeeth*. They have no other unerring Imam except *Muhammadur Rasoolullah* (sm). They have no other *Mazhab* or way to follow but Islam. They have no definite book of Fiqh. They pay due respect to the *Imams* of the four prevailling *Mazhabs*. Despite of being influenced by any kind of blind devotion or blind hatred to any, they, without hesitation in open mind, readily accept those decisions of different *Mazhabs*, which are in

consonance with or most closest to the *Quran* and *saheeh Hadeeth*. But they consider it wrong and illogical to accept all things of right and wrong of a particular *Mazhab* and to do *Taqleed* i.e. follow them blindly.

There is no place for sainthood among them, nor there is any headache for attaining salvation through the pleading of any *Peer* or to gain their 'Foiz' (blessing). They need not to take the dust of feet of any *Peer baba* or *Shadhu baba* in order to cure a disease or to win a case and so on. They do not make any vow (*manat*) to the grave of any *Aulia* (saint) or do not have to any certificate of being a *'Mureed'* (disciple) of any *Peer*.

*Ahle hadeeth*, the true believers on *Tawheed*, in their weal and woe only seek help from Allah, beg shelter to Him, weep only before Him and make *Sadaqah* only to earn His pleasure. Keeping firm reliance on the fate, be good it or bad, they make the best of their effort. For the salvation in the life hereafter, they only take the *Amals* (righteous deeds), that are approved by the *Shari'ah* and free from *Shirk* and *Bid'at* as the only means *(Waseelah)* of salvation, which would be performed as fully devoted to Allah. They keep themselves away from all those words and deeds which bears any slight spot of *Shirk* and *Bid'at*. They do not believe any person as a possessor of *Ilamul Ghaib* (knowledge of unseen). They do not consider anyone infallible except the prophet (sm). They do not think that Muhammad, the last Prophet (sm) is created out of *Noor* (light) or he is a *Noor Nabee* (Prophet of light); but they consider Him as a being created out of clay like all human being. They do not believe any person to do good or bad to himself, nor to any other. Even an alive person can not do good or bad to others without the will of Allah. They consider it a open *Shirk* to lay in prostration to the grave and to make vow there, to offer garlands, candles and to cover the grave with *ghilaf* and to

bathe it, sending *Nazar-Niaz* (gifts) there, slaughtering cocks and goats for fulfilling *Hajats* (objectives), seeking salvation through the deceased laid into the grave and to pray before him etc.

In the same way, the false thinking of the presence of the soul of the Prophet (sm) in lacs of *Meelad Mahfil* at the same time at the various corners of the world and then standing (Qiam) all with honour to him and giving *Salam* to him etc. is considered to them as most hated and gravest sin like that of imagining the qualities of the creator in a human being. Similarly to observe silence standing in honour to any deceased, offering flowers and wreaths to *Shaheed Minars* and Mausoleums made by selves, lightening *'Mangal Pradeep'* (lamp of fortune), *'Shikha Wanirban'* (undying flame), *'Shikha Chirantan'* (eternal flame), preparation of oil paintings of different persons, Photographs, statues and sculptures and paying respect to all of these, are according to them, modern forms of ever-while nasty *shirks* of fire and idol worshipping of the days of ignorance (*Jahliyah*).

*Ahle hadeeth* believes in their mind and soul the fact that Muhammad (sm), the last Prophet of Allah, did not leave behind any rule of Islam secret to other. But as a perfect and ideal man of all ages, as a builder of complete and perfect character of Islam, during twenty three years of his life of Prophethood through his sayings, acts and behaviour had made explicit all the pros and cons and ins and outs of *Islamic shari'ah* for his *Ummah* and had faithfully and properly brought the entire *Wahi-i-Ilahi* to his *Ummah*. Then at the end of his life, standing at Arafat in the farewell pilgrimage, before tens of thousands of disciples present, making them witness, got direct assurance of Allah about the fulfillment of Islam. Therefore, *Ahle hadeeth* believe that, after getting the complete picture of Islamic way of life in the holy *Quran* and *saheeh Hadeeth*, it is

just like keeping away from simple, straight and clean way of Islam to search for self-made theories of *Haqeeqat*, *Tareeqat*, *Ma'rifat* and so-called *Sina-ba-sina Bateni ilm* i.e. heart to heart concealed knowledge. At the same time it brings in doubt about the guardianship of the trust of Islamic *shari'ah*, left by the last Prophet (sm), which is open contrary to *Iman*.

The *Ahle hadeeth* believe on *Muhammadur Rasoolullah* (sm) as the last Prophet and they consider this belief as one of the main *rukans* (pillars) of Iman. One who denies or refuses this *rukan* or brings up doubt in it, shall never be a Muslim. Therefore, since no Prophet will come after him, all the Muslim of the world following him are referred to a great nation being identified to the same Millat (Religion). Where there is no scope for any sorts of sectarianism. *Ahle hadeeth* movement desires to make the whole Muslim *Millat* as a united great nation under the unique leadership of the last Prophet Muhammad (sm), forgetting all sorts of partisanism, on the basis of the holy *Quran* and *saheeh Sunnah* only.

The *Ahle hadeeth* believe the first four Caliphs as *Khulafa-i-Rashideen* (Rightly guided Caliphs). They consider it a *Gunah-i-Kabeerah* (great sin) to show slightest dishonour to them as well as to any *Sahabi* (disciple) of the Prophet (sm). As they have great regards for the family members of the Prophet (sm), so they also strongly protest Husain-worship in the name of *Ta'ziah* (mourning) at the month of Muharram.

*Ahle hadeeth*, the followers of purest *Sunnah*, would never make any compromise with *Bid'at* (innovation) in any circumstances. They do never give any indulgence to *Bid'at* in the name of formalities or customs of the country or *Bid'at-i-Hasanah* (good innovation) or on the pretext of *Hikmah*

(Trick). The most respected person to them is he, who plays an uncompromising role against all kinds of *Shirk* and *Bid'at*, directly or indirectly and continues to serve for *Tawheed* and *Sunnah* even if at the cost of their lives. As a revolutionary ideal and as a complete code of life, the *Ahle hadeeth* consider 'Islam' as the solution of everything for all ages, and for being Islam as dynamic they consider *Ijtihad* as most essential in all ages. They also consider *Taqleed-i-Shakhsi* as must to be shunned.[49] They like to say this, that *Taqleed-i-Shakhsi* is the greatest obstacle for religious and social progress of the Muslim. Because through it we follow blindly the thoughts of a particular man only, the possibility of making errors in it is very certain. We lose the self confidence that a better thought on that matter might have been in the thoughts of others or even within myself. As a direct effect of *Taqleed* one may follow a wrong ruling issued by a person throughout his life. Though it was most essential to leave that for a *Muslim* to seek salvation and to follow the *Quran* and *saheeh Hadeeth* impartially for his personal interest of this life and the life hereafter. It is necessary to say that this is the basic demand of *Ahle hadeeth* movement through all ages.

In the above short account, the identity of *Ahle hadeeth* and the characteristic features of this movement have been discussed in brief. Through this it has been clearly proved that all Muslims of the world are not *Ahle hadeeth.* As because the others follow only those *Hadeeth,* which are in favour of the *Mazhabs* of their *Imams* or *Ulama* they followed. But the *Ahle hadeeth*

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49. The dictionary meaning of **Ijtihad** is all-out effort. In the terminological meaning it means such effort to find out as per rule the decision of *Shari'ah* for the matters which are not received clearly in the Quran, Sunnah and Ijma-i-Sahaba. Taqleed-i-Shakhsi means the blind following of a person in the matters of Shari'ah without any document –*Author*.

follow only the *saheeh Hadeeth* impartially. From the above discussion it is also proved that the basic difference between *Ahle hadeeth* movement and other Islamic movement is *Taqleed-i-Shakhsi* i.e. following a person blindly. May this *Taqleed* be of a *Mazhab* in religious perspective or be of a *non-Islamic* ism in worldly perspective in the name of progress. Except the submission to the rules of *Wahi* in all the religious or worldly matters, *Taqleed* of any sort is to be rejected. Therefore, only the person who submits to the decision of the *Quran* and *saheeh Hadeeth* with unbiased mind leaving aside all kind of *Mazhabi* narrowness and *Taqleedi* bigotry is named *Ahle hadeeth*. But it is sorrowful to say that many people today hesitate to do acquainted themselves by this honoured title used by the venerable *Sahabis* and *Muhadditheen*.

Many people consider Ahle hadeeth as a competitive group against *Taqleedi Mazhabs* like *Hanafi*, *Shafe'ii* and others or as a group in general like them. But actually those are only the followers of a particular scholar, or a particular school accepted by a particular scholar. On the other hand, those who impartially follow the *Quran* and *saheeh Hadeeth* breaking all the bondage of *Mazhab* and *Taqleed*, can only be *Ahle hadeeth*. Because the term of *Ahle hadeeth*, that is the follower of *Hadeeth*, does not mean the follower of a person. Therefore, as the Prophet (sm) is the prophet of the whole world, as the *Wahi* (revelation) sent down to Him is for the welfare of whole of the mankind, so also *Ahle hadeeth* movement, based on the last *Wahi* is also devoted to the welfare of all the human being irrespective of race and religion.

At last we wish to put our humble submission that, have anyone ever seen the likeness in *Ahle hadeeth* which they have seen among others being divided with separate names after making separate *Imam, Mazhab, Fiqh and Tareeqah*? Therefore,

as the honoured *Sahabis, Imams* and *Muhadditheen* can never be identified within a group following blindly a person, similarly the Ahle hadeeth, named by their name accordingly and their followers devoutly cannot be identified as a particular group in the usual sense of the term. Though as a possessor of unique characteristics and open heartedness, the Ahle hadeeth is certainly a separate entity of a *Jama'at.* For the like characteristics the *Jama'at* of the honoured *Sahabis* has also been called as *Ahle hadeeth*.

## The movement for unity

(حَرَكَةُ إِتِّحَادِ الْأُمَّةِ)

Different *Mazhab* (group) within *Islam* has rejected willingly or unwillingly many correct decisions of other *Mazhab* though supported by authentic documents of *Kitab* (*Quran*) and *Sunnah*, just out of their *Taqleedi* bigotry. Thereafter, to suppress this narrowness, they have denied those *saheeh Hadeeth*es accepted by other *Mazhabs* claiming those as *Mansookh* (abrogated). Or they have tried to give its indirect or wrong explanations or sometimes they have nicely avoided it saying both are correct. They hold the function of *khatm-i-Bukhari* (the ending ceremony of *Saheeh Bukhari*) with splendour, but do not obey to the *Hadeeth* of *Bukhari*. They feel proud of being a translator of *Saheeh Bukhari*, but made tricky device in translation. Moreover, they take attempt to slaughter the *saheeh Hadeeth* against their own *Mazhabs* with the knife of illogical notes and references. By those people, attacked with the cancer of *Taqleedi* bigotry has been broken in to the pieces the unity of Islam in the name of *Islam* itself and that has taken a permanent character now socially.

Now if anybody really wants *Islamic* unity and if he desires peace in this world and salvation in the life hereafter by properly following *Islamic* rules and regulations, then first of all, he will have to break the ties of *Taqleed* and to refrain from *Mazhabi* and sectarian narrowness. Thereafter with quite open mind, will have to be the followers of the holy *Quran* and *saheeh Hadeeth* devotedly. This might go against his own *Mazhab,* own family and society and even if against the conventional law of the country. By taking such a hard risk if one can accept the *Haq* (truth), only then he can hope for getting the *Jannat* (heaven).

In the early part of the decade of eighty (1980 A.D.) a new formula called 'Unity with difference of opinions' (الاتحاد مع الاختلاف) was heard. But striving for long two decades (1978-98) begot no result.[50] Because, religious disunity puts deeper impression in the mind of the people than materialistic disunity. For this reason, the differences in Salat, the best of prayer, whether hands to be set on the chest or below the navel, whether to make *Raf'ul Yadayin* (raising of hands) in *ruku* and rising from it, whether 6 (six) or 12 (twelve) *Takbeers* be given in the *Salat* of *Eidayen* (two Eids), whether *Sura Fatiha* is to be read in the *Salat* of *Janazah*, whether the *Imam* and *Muqtadis* will pray unitedly after *salat* raising their hands, whether the *Azan* of *Jum'ah* is one or two and all such religious questions, have not yet been solved. While the easiest formula of unity in these matters is to accept all those which are proved by *saheeh Hadeeth* and give up the rest. If both are in *saheeh Hadeeth*, then the most *Saheeh* one will be practised or both will be

50. See: Professor Gholam Azam, Islami Aykka Mancha Chai (We want a plot for Unity in Islam) (Dhaka: Jamayat-i-Islami Bangladesh, Central publishing department, February 2000).

practised due to scope and situation. There should not be any rigidity on a particular one. Needless to say, these sorts of differences are apparent in almost all matters in *Fiqh*.

Many people say, we have no difference in respect of *Aqeedah* (faith). All the differences are lying in branches and sub-branches only. This claim is totally baseless. Rather, along with the *'Amal* (Practice), there is a gulf of differences in *Aqeedah* as well. For example, it is widely spoken that Allah is an incorporeal being. He is Omnipresent. Whereas the holy *Quran* says that Allah has got His own form (*Swad* 38/75, *Maidah* 5/64 etc.). But there is none to be compared with Him (*Shoora* 42/11 etc.). He is placed on the *'Arsh* on the Heaven (*Toaha* 20/5 etc.). But His *'Ilm* (knowledge) and *Qudrat* (power of doing) are spread over everywhere (*Talaq* 65/12; *Baqarah* 2/148 etc.). Some are saying, 'As many heads, as many Allah'. We are all part and percel of the Being of Allah (*Na'oozubillah*). Whereas the *Quran* gives testimony that Allah is the creator of everything and all the rest are His creation. The creator and creation are never the same (*Ra'd* 13/16; *Nahl* 16/17 etc.). Virtually these are the philosophies of the doctrine of non-dual and pantheism of the Iranians and Hindus, which has crept into Muslim society as Sufistic (Mystic) Philosophy in the name of *Ma'rifat*.

Some say that, Prophet, *Rasool*, *Peers* and Saints do not die, but they would only be transferred from the surface of the earth to its inside i.e. to the grave. They remain alive in the graves and possess the power of doing good or bad to their devotees. Whereas, except Allah none can do any good or harm to anybody (*Maidah* 5/76). Even some of them have been regarded as *Zinda Peer* (Living Saint). Whereas Allah says, all people including the Prophets and *Rasools* will die (*Muminoon* 23/15, *Zumar* 39/30). They will remain in *Alam-i-Barzakh* (the

world under the curtain) till the day of Resurrection (*Muminoon* 23/100). A group of strong fatalist says, 'nothing happens by its own, everything that happens is by Allah', we are nothing but like the dolls. 'We play as we are played, so what is the fault with the dolls?' Another group against it says that 'there is nothing as fate. Man himself is the creator of his fate'. Whereas the straight and simple formula in the matter of *Aqeedah* is that, the verses of the *Quran* and the *saheeh Hadeethes* on the name and qualities of Allah should be accepted in their explicit meaning and to decide everything according to the *Maslak* (route) of the honoured *Sahabis*, *Tabe'iis* and *Muhadditheen.*

Besides, in the name of *Haqeeqat*, *Tareeqat* and *Ma'rifat* there remain four groups of *Sufism* called *Chistia*, *Qaderia*, *Mujaddedia* and *Naqshbandia* with their sub-groups of about two hundred sufistic orders in Bangladesh. There is no unity of *Aqeedah* (faith) and *Amal* (practice) among themselves. As a result, according to the govt. account of 1981 A.D, there have been created 2 lacs 98 thousands of *peer* in the country. There are thousands of *Mureeds* (devotees) of those *Peers*. There are great difference of *Aqeedah* and *Amal* of one *Peer* with another and with their devotees. So, the condition of 13 crores of *Tawheedi Muslims* are now like bamboo eaten up by insects. In which there are no strength at all. The only reason for it is : the various types of *Shirki Aqeedah* and *Bid'ati Amal* i.e. the polytheistic faith and practices of innovation.

The introducer of these are : **firstly**, a group of evil minded *Ulama* (Religious scholars), who have introduced and fostered these for their worldly interests. **Secondly**, a group of social leaders who helped and guided these. **Thirdly**, by a class of rich people who for their false hope of getting *Jannat*, spend easily lots of money and resources behind these. **Fourthly**, the

Govt. of the country who, in the name of religion, give security to these. To speak the truth, most of the *peers* and Islamic leaders do not know the true meaning of *Tawheed* (unity of Allah) or do not know the differences between *Sunnat* and *Bid'at*. For that reason, so many *Shirki Aqeedah* in the society have been favoured in the name of *Tawheed*, similarly, the innovations in the society have been favoured in the name of *Bid'at-i-Hasanah* (good innovation). As a result, as if there is no *Shirk* and *Bid'at* at all in Bangladesh at present and so, all of those are *Tawheed* and all are *Sunnats* and all are Islam. The *Ahle hadeeth* who protest against these false practices is virtually 'Bedeen' (sacrilegious) and la *Mazhabi* (Having no *Mazhab)*. *Ha-sha wa Kalla* (Oh Allah! it is never so).

So, unlike the fundamental unity regarding *Shirk* and *Bid'at*, the temporary superficial unity for the sake of collecting vote will never be durable. Rather, like a sliced bread the thin ties of selfish unity will be broken into pieces.

It is necessary to make it clear, that the enemies of *Islam* always prefer ideological or cultural aggression to territorial aggression, Many learned *muslim* scholar of the country have in the mean time been victims of their aggression and they took the stand against *Islam*, who are by infiltration into the press media, educational centers, economic sources, different political parties and the very fabric of state administration perpetuating their deceitful objectives. Therefore, we invite the *Muslim* leaders desirous of unity to pay more attention to the basic matters of *Aqeedah* (faith).

Ahle hadeeth movement wants to make a united great nation of the *Muslim* on a single point of submitting all the diverse factions of muslims to the highest authority of the holy *Quran* and *saheeh Sunnah* unconditionally. Ibraheem (A) the father of

*Muslim* nation has been declared alone as an *Ummah* (community) in the holy *Quran* (*Nahl* 16/120). Though in fact, in his age, he was alone and all men including his father and his tribe had disowned him.

So, even today we should grasp the truth (*Haq*) at all risks and invite everyone with open mind to the path of truth. Whatever great or small in number those people on the right path, would be really a united *Jama'at* before Allah. Ahle hadeeth movement invites people of the whole world to that straight path and wants to establish that *Jama'at* pursuing the truth. Allah says, يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللهَ وَكُونُوا مَعَ الصَّادِقِينَ 'Oh believers! Fear Allah and always remain with the truthfuls (followers of *Haq*)' *(Tawbah 9*/119).

## The unadulterated Islamic movement

**(اَلْحَرَكَةُ الْإِسْلاَمِيَّةُ الْخَالِصَةُ)**

To establish the Deen (Islam) of Allah on the world of Allah only for Allah, is called truely the Islamic movement. The aim of this movement is to gain satisfaction of Allah. The basis of this, is the holy *Quran* and *saheeh Sunnah*. Its only function is to propagate and establish the *Kitab* (*Quran*) and Sunnah rightly. In fact, no Islamic movement, where there is found such characteristics properly except in the *Ahle hadeeth* movement. For that reason, 'the *Ahle hadeeth* movement' is the most pure Islamic movement in the history of the world.

There were Islamic movements in different ages; it is going on still today and will be continued in future. But in the name of Islamic movements, the movements that have been led so far, most of them at the end gained a narrow *Mazhabi* stamp and

the states and constitutions, they formed, have followed some *Mazhabi* doctrines instead of following the holy *Quran* and *saheeh Hadeeth* impartially. The final results of it became very terrible. In the past, during the *Abbasid rule*, the merciless patronization of *Mutazili* by the ruler Al-Mamun, Mu'tasim and Wasik billah (198-232 A.H.), at present the Islamic republic i.e. *Shi'aite* republic of Iran and the proposal for a *Mazhabi* (*Hanafi*) rule in Pakistan and Bangladesh by a particular *Islamic* party, bears the clear proof of it.[51] If the word *Islam* is annexed with any political party, it becomes easier to achieve cheap popularity. But, as all are using Islam as a protecting amulet, just to cover up the party narrowness, the Islamic movement now becomes a labyrinth. So that it would be very difficult to realize to how we would be included in the real Islamic *jama'at* by joining in which group of Islam.

For which characteristics the honoured *Sahabis*, in spite of being the best muslim of the golden age, used to recognize themselves as *Ahle hadeeth*, for the same reason the Ahle hadeeth, without any sort of hide and seek, to establish *Quran* and *Sunnah* in its respective dignity, has reckoned their movement as *Ahle hadeeth* movement. For which the cheap popularity has surely been humbled. But yet, one who will give preference the Truth (*Haq*) and will follow the true *Islam* with open mind will be able to be an associate of this movement.

In point of fact, as any *Muslim* who utters *Kalima* (*Kalima Shahadat*) by his lips, cannot be called a *Kafir* (infidel), whatever

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51. See: Urdu Weekly Al-Islam (Lahore) 13th year, 23rd issue and Bengali Weekly 'Sonar Bangla' (Dhaka) 31th January, 1986 'Sitting of Questions and Answers'; Professor Gholam Azam, 'Questions and Answers' (Dhaka: Grontho Malancha, 1998) P.182.

*non-Islamic* ways he may lead his life. In the same way any movement, conducted in the name of *Islam*, whatever *Shirk* and *Bid'at* may it have contained, it could be called *Islamic* movement in general sense of term. But in Ahle hadeeth movement does not have to arise any question of mixture at all. Because the only goal of this great movement is to establish the unadulterated original feature of *Islam*. Thus the workers of this movement become uncompromising fighters in type against all sort of *Shirk* and *Bid'at* and un-Islamic efforts. So, having no scope for gaining cheap popularity by pleasing everybody, the number of the adherents to *Ahle hadeeth* is always lesser in comparison with others. Rather, it can be said that lesser in number is considered as pride for them. Because, the glad tidings confirmed by the Prophet (sm) is fixed only for those valiant *Mujahids* (i.e. uncompromising persons) who do not care for their oppositionists and enemies and strictly follow the Truth and Justice *(Muslim, H/1923)*. Moreover, as per declaration of the holy Quran, the number of the grateful servants of Allah becomes always very few *(Saba 34/13)*.

# Why is Ahle hadeeth movement?

## (حَرَكَةُ أَهْلِ الْحَدِيْثِ لِمَا هِيَ؟)

The transparent rays of Islam were overcast with the dark cloud of un-Islamic thought at the ages. Sometimes, that ray has brought peace and welfare to the mankind freely without any hindrance. Sometimes, like the covered sun with cloud by the deep dark of *Jaheliat* (ignorance) that ray has been hampered to bring out its own light with full glory before the people. The hungry humanity has always longed eagerly to gain it. But it is a great misfortune for us. We the people who took the responsibility of serving it properly to the humanity and earned praise from Allah as the best *Ummah* as to be 'Muslim' and established our highest dignity throughout the world, have betrayed with *Islam* mostly than all. We have contaminated the clear water of Islam. We have changed its original form by making it up according to our liking. As a result we have lost it after we got it and thus have failed to provide it to others.

To speak the truth, from the very early age of *Islam*, there has been conducted attack from inside and outside against Islam. Evil efforts have been put to preach and spread many non-Islamic thoughts and foreign creeds and customs clad in *Islamic* dress. Many muslim have also been misguided by it. It made us recall to the fact that during the holy age of the Prophet (sm), the deceitful conduct of the hypocrites and in the golden age of the honoured *Sahabis* with the increase of their evil designs the emergence of *Shiriki Aqeedah* and *Bid'ati Amal* imported by the new muslims in different areas of the land.

To ensure their separate characteristics from those of the *Bid'ati* groups, the honoured *Sahabis*, the devout followers of

unadulterated pure *Islam* and other righteous Muslims had done acquainted themselves as *Ahle hadeeth*. They laid down their lives for keeping the *Muslim* society free from all sorts of non-Islamic philosophy and culture. Under their leadership, various reform movements were conducted. They had devoted their entire efforts to keep the *Muslim millat* firmly on the basis of *Kitab* and *Sunnah*. To speak the truth, for their selfless efforts and movements, Islam as yet could not be totally perverted. *Tawheed* and *Sunnah* are still alive with vigour in their home. If Allah wishes (*Insha Allah*) it will continue till the Day of Resurrection.

**The necessity of Ahle hadeeth movement** : The piteous condition that the world was facing at the time of the appearance of the last Prophet Muhammad (sm), the present condition of the world is not less bitter than that by any means. For that reason, in the present explosive situation of the world, when humanity is being shattered heavily, when the materialistic philosophies for their inherent weakness are being proved a failure and when the whole world is eagerly awaiting a peaceful idealogy; in this very moment, to avail the great responsibility to bring out pure and unmixed feature of Islam before the world, the necessity of *Ahle hadeeth* movement has been increased manifold than in any other time before.

So, the true followers of *Ahle hadeeth* movement, remembering their eternal tradition of *Jihad*, will have to come forward with the spirit of the highest sacrifice. By spreading tides of *Da'wat* and *Tableeg* i.e. invitation and propagation at home and abroad, people are to be brought back to the original Islam. At last we are inviting Muslims of the world all and particularly the youths to assemble under the banner of unmixed *Tawheed* and we are making clarion call to run their religious and material life according to the holy *Quran* and *saheeh Hadeeth*.

# Ahle hadeeth : In the eyes of others

(أَهْلُ الْحَدِيْثِ عِنْدَ غَيْرِ الْمُسْلِمِ)

To introduce *Ahle hadeeth*, the renowned scholars of the University of Oxford in England, one of the best educational institutions of the present world say:

AHL-I-HADITH: The followers of the prophetic traditions. Who profess to hold the same view as the early Ashab-al-hadith or Ahl-al-hadith (as opposed to Ahl-al-ray). They do not hold themselves bound by 'Taklid'.... But consider themselves free to seek guidance in matters of religious faith and practices from the authentic traditions which together with the Quran are in their view only worthy guide for the true muslims.

The Ahle hadith try to go back to first principles and to restore the original simplicity and purity to faith and practices. Emphasis is accordingly laid in particular on the reassertion of *Tawhid* and the denial of occult powers and knowledge of the hidden things (*Ilm-al-ghayb*) to any of his creature. This involves a rejection of the miraculous powers of Saints and of the exaggerated veneration paid to them. They also make every effort to eradicate customs either to innovation (bid'a) or to Hindu or non-*Islamic* systems.

In all these, their reformist programmes bear a striking resemblance to that of the *Wahhabis* of Arabia and as a matter of fact their adversaries often nickname them Wahhabis.[52]

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52. Encyclopaedia of Islam, Laiden, Brill 1960, P. 1/259.

# Questions and Answers

(اَلْأَسْئِلَةُ وَالْأَجْوِبَةُ)

***Q. No.1: What are the arguments for calling Ahle hadeeth movement instead of calling it Islamic movement?***

**Ans:** *Islamic* movement is a term of wide meaning. All muslims of *Shia'ites, Sunnites*, Partnerists *(Mushriks*) and innovators (*Bid'atis*) and muslims of different opinions and ways can join any group in the name of Islamic movement. But *Ahle hadeeth* movement is a term having a special meaning where only the muslim who follow the real *Tawheed* leaving aside *Shirk* and *Bid'at* can take part. **Secondly**, there is no scope for any muslim who is the follower of *Rai*, the man-made theory, to participate in the *Ahle hadeeth* movement. Only those persons who unconditionally follow the holy *Quran* and *saheeh Hadeeth* would participate in the *Ahle hadeeth* movement. *Islam* can only be found in the holy *Quran* and *saheeh Hadeeth* and no where else. So, we believe *Ahle hadeeth* movement as the only one unadulterated *Islamic* movement in real meaning.

***Q.No.2: Unlike the majority muslims, isn't the movement in the name of Ahle hadeeth an effort to make a crack in greater Muslim unity?***

**Ans.** There is slogan for unity in the country. But there is nothing such greater Muslim unity in reality. The reason behind it is that, those who advocate the unity could not place any acceptable basis for this greater unity. As a result, in the name of Islamic movement and in the name of various *Mazhab*s and *Tareeqa*s, innumerable Islamic parties have been formed in the country. Besides, there are countless number of parties and

groups in the name of politics yet. These are not called cracks by anybody. But these are rather praised in the name of plurality and multiparty democracy. *Ahle hadeeth* movement has cordially invited the muslims of all the groups and factions to be united with only one object of unconditionally accepting the decision of the holy *Quran* and *saheeh Hadeeth*. So, *Ahle hadeeth* movement may be called the only platform for greater unity of the muslims where a formula has been explicitly placed for the muslim unity acceptable to all.

The **second** thing is that, the number is never a measuring rod of truth. The holy *Quran* has forbidden the *muslims* to become worshippers of number *(An'am 6/116*). Rather, be it small or great in number, they have to remain always uncompromising in following the Truth (*Haq*) under all circumstances. The Muslims believe in the holy Quran and *saheeh Hadeeth* as the only measuring rod of infallible truth.

The *Ahle hadeeth movement* wants to materialize only that belief. The majority portion of the people throughout the ages, have rejected the invitations to the Truth *(Haq)*, and also they will do the same today. So in fear of condemnation of the majority, will the slaves and followers of truth leave the path of Truth and will be merged into the processions of the falsehood ones? Therefore, while considering the greater unity for a greater issue, should remember the instruction of the holy Quran to be united in jama*'at* with the followers of Truth *(Tawbah 9/119)*.

***Q.No.3: Is it possible to achieve political power through Ahle hadeeth movement in Bangladesh? If not, then how the building of life on the basis of the holy Quran and saheeh Hadeeth, as claimed by the Ahle hadeeth will be materialized?***

**Ans.** To bestow the Political power on any, depends entirely on the will of almighty Allah. Before the emergence of different *Mazhabs*, in the whole *Muslim* areas of the world and even up to 375 A.H. in the then Islamic capital of India at Mansura in Sind, the *Ahle hadeeth* was on the political power. During the 8th and 9th century *hijra,* the *Ahle hadeeth* ruled over Gujrat and the Deccan in India. Who can assure that Allah will not bestow upon them such power once again? This is to remember that it is incumbent on us to invite all to the path of *Deen* (Islam) and to try our best to make it victorious everywhere. In fact, if the *Da'wat* is accepted, Allah in exchange may place, in any way, His *Deen* to the power of administration.

***Q.No.4: Implementation of Islam is not possible without the state power. So the Prophet (sm) migrated to Madina and established Islamic state at first. Then He established Islam.***

**Answer:** This talk is not realistic. Islam is a natural religion for mankind. It is not conditional with state power ever. Though undoubtedly a helpful agent. In all circumstances Muslim will try their best for it.

**Secondly:** How far it is realistic to think that without political power, it is quite impossible to build up life according to the holy *Quran* and *saheeh Hadeeth*? Political power is, of course, necessary for enforcing certain basic clauses of criminal and economic laws like that of blood for blood, cutting hands of a thief, to punish for unlawful sex, and to stop all kinds of

monetary transactions with 'interest' by the order of the Government. Any Muslim ruler is bound to do all these acts. He will be held responsible to Allah for not observing these laws. The general Muslims and Islamic organizations will go on with their efforts to rectify the ruling authorities and they themselves will try their best to lead their lives according to the holy *Quran* and *saheeh Hadeeth*. After building opinion of the people in favour of this law, they will try to enforce Islamic laws through stand mechanism. It has to be remembered always that Islam is the universal religion. It is Islamic state or not, either majority or minority, Muslims under all circumstances, will have to lead their lives according to the instructions of *Islam*. For this reason, it is not a compulsory pre-condition to establish Islamic states everywhere and it is not always possible. Allah did never give responsibility to any body beyond his capabilities *(Baqarah 2*/286). Moreover, Allah does not like any one who is highly ambitious and creator of indiscipline (*Qasas* 28/83).

**Thirdly,** In the conventional democratic politics, people are the source of sovereign power. On the other hand *Allah* is the source of sovereign power in Islamic politics. The decisions of majority at the parliament are final in democratic politics. One the other hand in Islamic politics, the laws of *Wahi* (revelation) are considered final. This is a matter of regret that those who are engaged in politics even in the name of Islamic movement are also believers of the democratic principles i.e. the decision by the majority is final, which is laid down by the British government. For that reason they declare with loud voice that 'it is natural to reorganize administration of the country according to the Mazhab in which the supporters are larger in number'.[53] Right or wrong is not a matter, only majority is sufficient. But we observed staring with amazement that in

Pakistan a *Sunni* majority country created in the name of Islam, the first Governor General Muhammad Ali Jinnah and the Prime Minister Liaqat Ali Khan were *Shi'aites* and the law Minister Zafrullah Khan was a non-Muslim Qadiani. The will of *Allah* was materialized in this way.

**Fourthly,** Now-a-days the Islamic political parties, to form coalition with secular political parties are considering it as *Hudaibiah* treaty of the Prophet (sm). Rather the Rasool (sm) did not compromise with any *Tagutee* (Man-made) laws on that day. He had tied with treaty cutting the word *'Rasoolullah'* from the end of His name only. Nevertheless, the leaders of Islamic parties are hamparing real Islamic movement for future being partner of the government and compromising innumerable *Tagutee* laws. By this way the blame is being imposed only upon the Prophet (sm). It is needless to say that there is no compromise with the usual *Shirki* politics like this; rather our politics is to change it by changing opinions of the people through motivation works.

The workers of *Ahle hadeeth movement* consider two things as their responsibility. **First**, To forward a plea before almighty Allah on the Day of Resurrection, by observing fundamental responsibility of inviting people to the path of Allah. **Second**, to prepare proofs for Allah against impertinent slaves, so that they may not be able to place before Allah any excuse that they have not been invited to.

And two things they totally leave to Allah alone. If He wishes, he will materialize it earlier or if He prefers, may do it later. **One** of these is to receive *Hidayat* (righteous path) of the people. **The second one** is the establishment of His *Deen* on the position of authority in the world. To earn those two things, we consider that one should always try to make

necessary reforms of *Aqeedah* and *'Amal* (faith & practice) of the people by following the political philosophy of Islam of social revolution. Because, the Prophets have given more importance on the change of society than on the change of Government. We also want to follow the way of the Prophets. Because, the change of the Government is never possible without the change of society. And if it is done, it cannot make any permanent influence on the society. As could not be made during the six hundred and fifty years of Muslim rule in India and one hundred ninety years of Christian-English rule in Bangladesh.

***Q.No.5: All the groups, involved in Islamic movement are correct. Therefore, joining in any group is sufficient.***

**Ans.** We believe that in every particular matter the correct point is single one, not more than that. We believe that the decision of the holy *Quran* and *saheeh Hadeeth* is the only correct thing and all the rest are incorrect. So we assume that at present for turning back the workers of *Ahle hadeeth* from their real Islamic movement to the adulterated ones, such kind of deceitful word i.e 'both this and that are correct' has been brought out.

***Q.No.6: What is the political philosophy of Ahle hadeeth?***

**Ans.** To conduct the creature according to the rule of the creator.

***Q.No.7: According to Ahle hadeeth what are the basic principles of making law for the country?***

**Ans.** (1) To accept almighty Allah as the source of sovereign power. (2) To accept the laws of almighty Allah as the standard of infallible truth (3) to consider the holy *Quran* and *saheeh Hadeeth* as the basis of making law. (4) To make *Ijtihad* on

matters which are not apparent according to the holy *Quran*, *saheeh Hadeeth* and *Ijma-i-Sahaba*. (5) To solve the problems appeared following the *Maslak* (route) of *Muhdditheen.*

***Q.No.8: What is the aim and object of Ahle hadeeth movement?***

**Ans.** To earn the satisfaction of Allah by preaching and establishing unmixed *Tawheed* and by following properly the *Kitab* and *Sunnah* in all spheres of life. The social and political aim of *Ahle hadeeth* movement is to make all out reforms of the society through the reforms of *Aqeedah* and *Amal*.

***Q.No.9*: *What are the working systems of Ahle hadeeth movement?***

**Ans.** The working system of *Ahle hadeeth* movement are two : (1) To give *Da'wat* to the path of Allah. (2) To fight against those who oppose to Alllah. This *Jihad* will be through sacrificing the life, properties, time, labour, speaking, writing and organizational efforts i.e. through all out legal methods. In a word, the working system of *Ahle hadeeth* movement are two: *Da'wat* and *Jihad* (Invitation and Fight).

***Q.No.10: What type of society desires Ahle hadeeth movement?***

**Ans.** *Ahle hadeeth* movement desires such an *Islamic* society where there would not be any foreign *Ism* in the name of progress nor would be any *Mazhabi* narrowness in the name of *Islam*.

May Allah give strength of building lives in the light of the holy *Quran* and *saheeh Hadeeth* to all *Muslim* brothers and sisters. *Ameen* (May Allah grant it)!

# Ahle hadeeth : at a glance

## (أَهْلُ الْحَدِيْث فِيْ لَمْحَةٍ)

### 1. Who is an Ahle hadeeth? (أَهْلُ الْحَدِيْثِ مَنْ هُوَ؟)

It is the name of a person who unconditionally follows the holy *Quran* and *saheeh Hadeeth*.

الَّذِيْ يَتَّبِعُ الْقُرْآنَ وَالسُّنَّةَ الصَّحِيْحَةَ فِي جَمِيْعِ نَوَاحِي الْحَيَاةِ مِنْ غَيْرِ شَرْطٍ–

### 2. What is Ahle hadeeth movement? (حَرَكَةُ أَهْلِ الْحَدِيْثِ مَا هِيَ؟)

It is the name of an unadulterated Islamic movement running from the age of the honoured *Sahabi*s, to assemble the people of the world to the basic essence of the holy Quran and *saheeh Hadeeth.*

هَذِهِ حَرَكَةٌ إِسْلاَمِيَّةٌ خَالِصَةٌ مِنْ زَمَنِ الصَّحَابَةِ رَضِيَ اللهُ عَنْهُمْ إِلَي يَوْمِنَا هَذَا الَّتِي تَدْعُوْ النَّاسَ إِلَي الإِعْتِصَامِ بِالْكِتَابِ وَالسُّنَّةِ الصَّحِيْحَةِ–

### 3. Ahle hadeeth movement for why? (حَرَكَةُ أَهْلِ الْحَدِيْثِ لِمَا هِيَ؟)

The *Ahle hadeeth* movement is necessary to lead the human society, enclosed in the bonds of their self made *Mazhab*s, doctrines, *Ism*s and *Tareeqas*, to the path of infallible truth, given by Allah and shown by the Prophet (sm).

حَرَكَةُ أَهْلِ الْحَدِيْثِ مُهِمَّةٌ جِدًا لِإِهْدَاءِ النَّاسِ إِلَي الْحَقِّ الْخَالِصِ مِـــنَ الْكِتَـــابِ وَالسُّنَّةِ الصَّحِيْحَةِ وَلِإِرْتِدَادِهِمْ مِنَ الْمَذَاهِبِ وَالطُّرُقِ وَالْآرَاءِ الْمُحْدَثَةِ–

## 4. Our invitation (دَعْوَتُنَا)

Come on! build up our lives on the light of the holy *Quran* and *saheeh Hadeeth*.

تَعَالِ نَبْنِي حَيَاتَنَا عَلَي ضُوْءِ الْكِتَابِ وَالأَحَادِيْثِ الصَّحِيْحَةِ-

***---o---***

نَرْجُو أَنْ نُقِيْمَ الْمُجْتَمَعَ الْإِسْلاَمِي الْخَالِصَ الَّذِيْ لاَ تَلْبِسُ مَعَهُ الْــأَرَاءُ الأَجْنَبِيَــةُ بِإِسْمِ الْعَصْرِيَّةِ وَ لاَ يَلْبِسُ مَعَهُ التَّعَصُّبُ الْمَذْهَبِيُّ الْمُرَوَّجُ بِإِسْمِ الْإِسْلاَمِ –

We desire such an *Islamic* society where there would not be any foreign *Ism* in the name of progress nor would be any *Mazhabi* narrowness in the name of *Islam*.

*******

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَن لآ إِلَهَ إِلاَّ أَنْتَ أَسْتَغْفِرُكَ وَأَتُوْبُ إِلَيْكَ،
اَللَّهُمَّ اغْفِرْلِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِيْنَ يَوْمَ يَقُوْمُ الْحِسَابُ-

**The End**